



# The Remedy of Reason:

*Not so comfortable for matter, as compendious for memorie.*

Wherein the ignorant may gather instruction, the learned confirmation, all men consolation.

By Charles Gibbon.

Be readie alwaies to giue an answer to euerie man that asketh you a *Reason* of the hope that is in you, &c. 1. Peter 3. 15, 16.

If any man think that he knoweth any thing, he knoweth nothing yet as he ought to knowe. 1. Cor. 8. 2.

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The Raine

die of R. c. 1800







To the right Wor-  
shipfull Sir Robert Iarmin Knight:  
*And to the VVorshipfull Master Hen-  
rie Blagge Esquier: perfect fruition  
of infinite felicitie.*



*Salomon*, that most renowned and  
royal King, waying the wretched-  
nes of this world by the weight of  
his wonderfull wisdom, could  
no lesse but redouble his words,  
and saie: *Vanitas vanitatum, vanitas* Math. 7. 33.  
*vanitatum, & omnia vanitas.* Which seeing it is so  
(Right Worshipfull) it behoueth euery one of vs, not  
so much to auoid the causes that maie prouoke vs to  
vanitie, as to practise all the meanes that may pro-  
cure vs to pietie; and to walke with such foresight in  
this terrestriall pilgrimage, as wee may haue fruiti-  
on of felicitie in the coelestiall Paradise; according  
to the counsell of our Sauour Christ, who willeth Colos. 3. 2.  
vs first to seeke the kingdome of GOD and his righ-  
teousnes; and not dissenting from the saying of the  
Apostle, who perswadeth vs to set our affections on Eccle. 1. 2.  
things that are aboue, and not on things that are on  
the earth. Insomuch, as all our knowledge is but  
vaine that is seduced with vanitie; all our wisdom

## The Epistle

is but meere follie that is carried away with earthly cogitations; yea, all our dooings detestable that tend onelie to temporall dispositions: for there is none to be deemed wise indeed, that will not bestowe his talent in the treasure of Gods word, considering it is so precious that it ought more to bee desired than gold, yea than much fine gold; and it is so delectable, that in  
**Psal. 19 10.** sweetnes it exceedeth the honie & the honie combe;  
**Psal. 119.** wherein *David* did oppose his whole delight. And it  
**97.** is so expedient for vs to profite therein, as he that hath much may yeeld somewhat, sithence he that hath lesse shall not bee excused with nothing. The Lord will  
**Matth. 25.** looke for tenne talents where he left five, and wil pun-  
**22.** ish him that maketh no profite where he bestowed one. Hereof it is I haue proceeded in this enterprise, & bestowed my time to the benefite of others; which although it bee not comparable to any commendable woorke, yet that is not excusable for any to detract his duetie, seeing God will accept a mite of a willing minde; neither ought to be contemptible amongst others though all bee not currant, for the building is furthered by inferiour helpes though it be framed by finer heads. Againe, the world is now growne into his last age, wherein sects, schismes, and errors doo spread, and sinne and iniquitie aboundeth; insomuch as (I feare me) it is with many of vs in *England*, as it  
**Exod. 16.** was with the people of *Israel*, they loathed *Manna* that fell from heauen for the sustenance of their bodies, and too too many of vs doo little regard that spiritual *Manna* (the word of God) that is sent for the succour of our soules. Hereof it is I haue made choise of your good Worships, and presented my labours to your  
godlie



*Dedicatorie.*

godlie patronage, assuring my selfe that as you bee fa-  
uourers and followers of Gods word, so you will be  
defenders of the fruites of the same, and rather be pre-  
ferrers than defacers of a forward action: not doub-  
ting but your Worships will well accept of it, as a  
worke importing and proceeding of good will, by  
the consideration of that excellent example of the  
poore widowe, preferring the simplicitie of the giuer  
before the sufficiencie of the gift; knowing that the  
imperfection of the present may bee couered by the  
presumption of the Poet; and I may say in the want  
of well doing, *Est voluisse satis*. Thus being loath to  
be too tedious in my Epistle, hauing obserued breui-  
tie in all the whole booke, I referre the conside-  
ration thereof to your graue censures, sub-  
mitting my selfe to your good curte-  
sies, & committing your Wor-  
ships to the protection of  
the Almightye.

*Your Worships to command,*

Charles Gibbon.

A 3 To



## To the Christian and curteous Reader.



**H**E that doth publish a matter to the iudg-  
men: of many, the same requireth to be  
done, not lightlie but deliberatlie; consi-  
dering it is subiect to sundrie Censures,  
and in reading and iudging all are not  
Candidi Lectores. In regard whereof,  
(good Christian Reader) I haue publi-  
shed my paines to thy profite, and presented the liking of it to  
thy looking ouer, hauing (as nigh as I may) not onelie cut off all  
such occasions, as might cause cauillation; but also ministred  
such matter as concernes our consolation: and although it bee  
not polished preciselie for the expectation of the curious, yet it is  
finished plainlie for the information of the simple. Now it may  
bee, there bee many that will vse obiections against the triple  
forme of this treatise; because no Arte hath reduced all things  
(and rightly) to Dicotomies. True; but wisdome may con-  
trine much compendiously, and yet profitablie: besides although  
I haue framed it as an easie enterance for the erudition of the  
ignorant, I haue not excluded what may further be added by  
the consideration of the learned: and albeit much more might  
be inserted in many places for prolixitie, yet much lesse I feare  
me is obserued of the most part for their utilitie. Some will re-  
quire a more direct placing of thinges in their order. Certes  
that is well placed that is well applied; and those that do more  
respect the manner of placing than the matter it selfe, may be  
noted in the number of those, who would haue the Psalmes of  
Dauid to precede, and not to follow the booke of Iob; making a  
scrupulous question without cause, when wee all knowe they are  
both included in the Scriptures, & containe comfortable mat-  
ter for our saluation. Some will not like so many diuers sorts of  
sundrie



## To the Reader.

*sundrie things congeſt together in one heape, other will require more perſpicuitie, ſome one thing, ſome another. Inſomuch, as he that expecteth to pleaſe the opinions of all people, muſt either refraine from open publication of any thing, or referre himſelfe to their generall diſpoſitions in iudgement: and this is the common ſucceſſe of acceptance; many will commend it, moſt will miſlike it, fewe will followe it. But as my meaning was to profite the ſimple by the ſetting forth of it, ſo I ſhall perſwade the godlie to a good liking of it: and as for the forward I will not reſell their fooliſh queſtions in diſputation about it, knowing what the Apoſtle Paule ſaith, that fooliſh and vnlearned queſtions ingender ſtrife. So, wiſhing all to mea-* 2.Tim.2.

*ſure others by the met they would receiue themſelues, and* 23.

*ſo to report as they expect in any enterpriſe, I both*

*ſubmit my ſelfe to reprehension, ſo it be perti-*

*nent; and commit euery one to his*

*owne liking, ſo it bee indif-*

*ferent. Vale. Bury*

*S. Edmond.*

*Tours in the Lord, Charles  
Gibbon.*



**O Lord**

*A duance thy glorious Gospell heere:*

*No papall parts may once appeere.*

*Giue peace & plentie alwaies there:*

*Let not the foe procure our feare.*

*Inlarge her life whereby we stay,*

*And make vs thankefull euery day.*

*Amen.*





# The remedie of Reason.

**E** Verie mans  
knowledge  
ought to be

reason-  
nable

towards  
God,

That hee presume not  
to vnderstande aboue  
that which is meete to  
vnderstand. *Rom. 12. 3.*

appli-  
able

to him-  
selfe,

That according to his  
knowledge hee shewe  
the same in his life and  
conuersation; or els his  
great knowledge will  
cōdemn him. *Lu. 12. 48.*

profi-  
table

to o-  
thers,

That as hee hath recei-  
ued the gift, hee mini-  
ster the same to others.

*1. Peter 4. 10.*

He that would attaine to  
an effectuall knowledge  
of God, must remember

his precepts.

his promises.

his threatnings.

*Luther.*

The eternal power of  
God maie be knowne

by the reuelation of his word,

by the creation of the world,

by the consideration of al his works.

The infallible pro-  
uidece of God may  
appeare vnto vs by  
the preservation

of *Daniel* in the lyons denne. *Dan. 6. 16.*

of *Ionas* in the whales bellie. *Ionas. 1. 15.*

Of the three *Children* in the fierie ouen.

B

The

## The remedie of Reason.

by meanes:

For meat is a meane to serue his prouidence for the preservation of health and life here: hee that contemneth to eate, because his prouidence is certaine and infallible, doth contemne his prouidence.

5 The prouidence of God is wonderful, for he worketh

without meanes:

For if it were so that meate could not be had, the should we not tye his prouidence to this meane; for without meate God can helpe and giue health and life here.

against meanes:

For his power and wisedome is infinite, & therefore we should depend vpon his prouidence, euen when al is cleane against vs.

6 The exceeding mercie of God is made manifest vnto vs in the Scriptures

By the miraculous examples of compassion.

By the manifold words of consolation.

By the death of his onelic sonne for our propitiation.

He



## The remedie of Reason.

**Loue,**

He that trusts the mercie of God, denieth him to be

**Truth,**

wherin consists all the hope of poore sinners:

**Power,**

Because of his great loue hee sent his onlie sonne to suffer death for the remission of our sinnes.

Because hee promised for the loue of his sonne, pardon to all poore sinners so oft as they require it in faith, with a cōtrite hart.

Because he is as true of his promises, as hee is able to performe them; & as he is of power, so wil he do whatsoever pleaseth him.

The superabundant loue of God appeareth to vs in this, that he sent his owne Sonne

for our Redemption.

for our Iustification.

for our Sanctification.

The ioyes of heauen prepared for those that loue God, are such as

the eye hath not seene,

the eare hath not heard,

the hart cannot conceiue.

God

B 2

Euery

# The remedie of Reason.

	a God,	Is to beleue he is the one- lie true and almightie God; this faith is Histo- ricall, for so the diuelles beleue as well as the wicked.
10	Euerie one ought to knowe the diffe- rence in beleeuing	of God, Is to beleue all is true that he saith in the Scriptures of him; and so doo the e- uill Christians aswell as the good, vnlesse they bee Heretickes.
	in God,	Is to loue him, and to trust in his goodnesse, and in beleeuing to ioyne our selues to him by loue and obedience; this faith is E- uangelicall, onely proper to the elect (who liue by faith).

8	It is not suf- ficient for vs to saie, we	know God,	
12		loue God,	vnlesse we keep his commandements. 1. Ioh. 2
		fear God,	

12	GOD sheweth vppon earth	mercie,	wherein consists our sal- uation.
		iudgement,	wherewith he punisheth the wicked.
		iustice,	whereby hee preserueth the godlie.

God



# The remedie of Reason.

God often-  
times crosseth  
and punisheth  
man vpon earth  
for his owne  
glorie,  
for example  
to others,  
for triall of  
his faith,  
by the blindman. 13  
Ioh. 9.3.  
by the Galileans. 14  
Luk. 13.3.  
by Iob that pati-  
ent man.

God in times past  
spake and preached  
to his people  
by Dreames.  
by Visions.  
by Reuelations. 14

God hath ap-  
pointed three pla-  
ces for all persons.  
The ioyes of heauen  
for the godlie;  
The paines of hell  
for the wicked;  
The vse of the earth  
for both. 15

God is  
worthelie  
said to bee  
rich in mer-  
cie,  
mightie in  
iustice,  
bountifull in  
grace,  
in that he  
respecteth the hum-  
ble freelic.  
iudgeth the wicked  
iustlie.  
saueth sinners pitiful-  
lie. Barnard. 16

God requireth  
more at our hands but  
these three things.  
Feare.  
Obedience.  
Love. 17  
Dent. 10.12.  
We ought to  
be thankfull  
to God,  
B 3  
God

# The remedie of Reason.

18 God ought to be loued of vs, } with all our hearts, } All things worke  
 } with all our soules, } for the best to the  
 } with al our strength, } that loue G O D.  
 } *Rom. 8. 128*

19 God is loued ef- } entirclic, } In hauing a good will to  
 } fectually three man- } him, reioycing great-  
 } ner of waies: } lic hee is such a one as  
 } orderlic, } he is such a one as  
 } In referring ourselues &  
 } all that wee haue to  
 } him, in such manner  
 } Some measure as he wil-  
 } leth.

20 Love is the end of the } pretiouslie, } In doing him so dearelie  
 } Commandement. } that for no cause, wee  
 } would loose him or  
 } his loue, but with ra-  
 } ther to lose our liuing,  
 } life, and the loue of all  
 } the world.

21 Love is the end of the } Love cannot bee without a good  
 } Commandement. } conscience.  
 } A good conscience cannot bee  
 } without faith.  
 } Faith cannot bee without the  
 } word of God.

22 We ought continu- } of him } more at our hands  
 } allie to bee thankfull to } through him } are all  
 } God, because } things. } *Rom. II. 36.*  
 } for him

True



## The remedie of Reason.

**Come** Because in recounting Gods excee-

tion, we shall finde the better occasion

(if we well consider) to be the more

thankfull for them, as *David* did,

which made him in feruencie of

spirit burst forth with these spea-

ches: *What shall I render vnto the*

*Lord for all his benefites bestowed vpon*

*me? Psal. 116. 12, 13, 14.*

**Abiection.** Because if wee measure the multi-

tude of Gods benefites with our

desarts, we shal find our selues not

worthie of the least, but in re-

spect of our imperfections we are

no better than Abiects, which we

should not onelie acknowledge,

and saie with the same Prophet,

*Lord what is man that thou art so*

*mindful of him? Psal. 144. 3.* But al-

so in regard therof say (with him)

*I will not die but live (to this end) to*

*declare the works & goodnes of God*

*he hath done for me. Psal. 118. 17.*

**Narra-**

**tion.**

Because it is not enough for vs to

receiue Gods benefites & be mind-

ful thereof, but also we are bound

to make others to profite thereby

and praise God, as the same Psal-

*mograph* did. *Come (saith he) and*

*hearken all ye that feare God, and I*

*will tell you what he hath done to my*

*soule. Psal. 66. 16.*

True thank-  
fulness consist-  
eth in these  
three things

## The remedie of Reason.

- because it is the beginning of wisdom. *Pro. 9.10.*
- 23** We ought continually to haue the feare of God before our eyes; because it causeth vs to depart from all euill. *Pro. 19.23.* because his mercie is on such from generation to generation. *Luk. 1.50.* It was the treasure of Hezekiah. *Esa. 33.6.*
- 24** There be three kinde of feares; childlike feare, This appertaineth to the godlie, who feare God onely for his goodnes, without any sinister respects. *Acts 9.31.* seruile feare, This is proper to the wicked, who feare God onely for his punishment. *2. King. 17.3.* naturall feare, This is common to both, for faith oftentimes faileth the very elect. *Matth. 14.26.*
- 25** The feare of God (as *S. Barnard* saith) is; The water of life. His waies are beautifull. The Well of life. He that hath this feare before his eyes, his pathes are peaceable. The beginning of knowledge. His footsteps are vnmo- uable.
- 26** This may inforce vs to feare God; because he is said to be terrible, and a God of reuenge. *Exod. 23.* because his house shalbe soone ouerthrowne that feares him not. *Eccle. 27.3.* because he is such a one as is able to cast both bodie and soule into hell fire. *Matth. 10.28.*



## The remedie of Reason.

That he had made man on the earth. *Gen. 6. 6.* 27  
 God repen-  
 red him of  
 three things: { That he had made *Saule* King. *1. Sam. 15. 11.*  
 { That he had sent euil to the *Israelites*. *2. Sa. 24.*

God neuer repenteth, although { Because his eternal counsell 28  
 it seemeth so to mans indgemēt, { is immutable. *Hose 13. 14.*  
 when any thing goeth contrarie { Because he is not man that  
 to his temporall election: { he should repent. *1. Sa. 15.*  
 { Because all his workes are  
 exceeding good. *Ec. 39. 16.*

GOD ought to be wor- shipped of vs	{ with our hearts	{ sincerelie;	{ Because with the heart 29
	{ with our mouthes	{ boldlie;	{ man beleeueth vnto righteousnes. <i>Ro. 10. 10.</i>
	{ with our workes	{ according- lie;	{ Because with the mouth he confesseth vnto sal- uation. <i>Rom. 10. 10.</i> Because by workes hee sheweth the fruites of his faith and profes- sion. <i>Iam. 2. 17.</i>

{ If we acknowledge him in our hearts, 30  
 and denie him with our mouthes, or  
 any of our members, he wil denie vs;  
 and this is no better than idolattrie.

In the true wor-  
 ship of God this is  
 to be considered: { *Luk. 12. 9.*  
 { If we drawe nie him with our lips, and  
 are farre from him with our hearts,  
 he will not heare vs; for this is meere  
 hypocrisie. *Psal. 18. 41.*

{ If wee doo workes, and they bee done  
 without faith, hee will not accept  
 them, for it is but iniquitie. *Ro. 14. 23.*

C

What-

## The remedie of Reason.

31 Whatsoever wee neede, we must require the same of God by praier. *Phil. 4. 6.* For although he knoweth our want before wee aske, yet we must praie: { Because hee hath commanded we should. *Luk. 21. 39.*  
Because wee continually want that grace which hee hath promised to giue.  
Because the diuel is busie. *Least wee fall into temptation. Luk. 22. 40.*

32 Praier is very expediēt and profitable: (considering our whole saluation consisteth in the calling vpon the name of God) for thereby he is whollie present with vs by his { fatherly providence,  
infalible power,  
infinit goodnes,  
By the which he continually watcheth ouer vs.  
By the which he sustaineth and succoureth our weakenes, being euery momēt readie to perish.  
By the which hee receiueth vs into fauour beeing miserable laden with sin.

at all times; { Because the Lord hath promised to heare vs at what time soeuer we call vpon him faithfullie. *Ezek. 18. 19.*

33 Our praier are to bee vsed { in all places;  
generallie { Because he is euery where, whether shall I goe from thy spirit (saith David.) *Psal. 139. 6.*

{ for all persons, { Because it is our ducie to pray one for another. *Iam. 5. 16.*



## The remedie of Reason.

in whose presence  
we stand,

In our praier  
we are to con-  
sider

to whom we  
speake,

what we desire,

That seeing wee stand 34.  
in the presence of  
God, (to whose Ma-  
iestie so innumerable  
thousands of Angels  
doo asist and be sub-  
iect) wee maie haue a  
reuerent regard of his  
maiestie in preparing  
our selues to praier,  
least therby we tempt  
him. *Ecccl. 18. 22.*

That seeing we inter-  
comō with him that  
knoweth the secretes  
of our hearts, (before  
whō nothing is more  
odious than hypocri-  
sie) we call vpon him  
in tryth, least he reiect  
our suites.

That seeing praier at  
aduēture are vnprofi-  
table (which proceed  
more of custome frō  
the lips, than of zeale  
from the heart) wee  
aske those thinges  
which be most to the  
glory of God, and the  
cōfort of our consci-  
ences, least we aske &  
ecciue not. *Iam. 4. 2.*

## The remedie of Reason.

35 We must  
offer & co-  
ntinue our  
prayers

faithfully without  
doubting;

charitable with-  
out wrath;

incessantlie with-  
out fainting;

to any idoll;

36 We must  
not offer our  
prayers

to any earthlie  
man;  
to any heauen-  
lie Saint;

Because the Lord hath not  
promised to graunt, but  
onely to such as beleeue  
to obtaine: and therefore  
he saith, *Whatsoever you  
desire when you praie, be-  
leeue that you shall haue it  
and it shall bee done vnto  
you.* Mar. 11. 24.

Because we cannot bee as-  
sured of Gods fauour,  
vnles we forgiue (which  
is after the maner of a Sa-  
crament vnto vs) Hereof  
saith our Sauour Christ  
*When you pray forgiue that  
your father maie forgiue  
you.* Mar. 11. 25.

Because the Lord requi-  
reth perseuerance in our  
prayers, according to that  
same saying of S. Paule.  
*In due season we shall reape  
if we faint not.* Gala. 6. 9.

For it is abomination in the  
sight of God. *Deut. 27. 15.*  
For cursed is hee that putteth  
his trust in man. *Ier. 17. 5.*  
For Christ is our onely Me-  
diatour. *Iohn 17. 3.*

Our



## The remedie of Reason.

Our praier must be  
vsed & offered to God  
by Christ Iesus.

{ Because all power is giuen into his hands. *Iohn. 5. 22.*  
{ Because in him the father is well pleased. *Matth. 3. 17.*  
{ Because without him wee can doo nothing. *Ioh. 15. 5.*

He that offereth an effectual praier, must haue

{ a liuelie feeling  
faith. *Psal. 145*  
peace and loue  
with his neighbour. *Mat. 6.*  
a life answerable to this  
faith. *1. Ioh. 3.*

{ lest it  
be

{ hindered. *1. Pet. 3.*  
not regarded. *Mat. 6. 38*  
turned into sinne.  
*Psal. 109.*

Our praier hath his perfection from Christ, or els it could not preuaile:

{ For he was made sinne for vs, that wee might bee made the righteousness of God. *2. Cor. 5. 21.*  
{ For to him that worketh not, but beleeueth in him that iustificeth the vngodlie, his faith is counted for righteousness. *Rom 4. 5.*  
{ For wee being iustified through faith, haue peace towards GOD through him. *Rom. 5. 1.*

Christ Iesus  
maie verie fitlie  
be called

{ our eye;  
our mouth;  
our hand;

{ Because by him wee see the father.  
Because by him wee speake to the father.  
Because by him we offer to the father.

## The remedie of Reason.

41 The Lord will not alwaies presentlie heare our praiers, or grant our requests.

Because he will trie our faith and patience. Hereof saith David, I waited patiently for the Lord, and hee inclined vnto me and heard my crie. Psal. 40. 1.

Because they are impertinent: For wee knowe not what to pray as wee ought. Rom. 8. 26. And therefore wee aske and haue not, because we aske amisse. Iam. 4. 3.

Because they accord not with his pleasure: For this assurance wee haue, if we aske according to his will he heareth vs. 1. Iohn 5. 14.

42

To this end in praier wee should lift vp

our eyes,

our handes,

our hearts,

That they may not incline or bee carried away with vanitie. Hereof saith David, Turne awaie mine eyes from regarding vanitie. Psal. 119. 37.

That wee should remember our selues to be farr off from GOD, vnles wee lift vp our hearts also on hie: and therefore saith the same Prophet, To thee haue I lift vp my soule. Psal. 25. 1.

That thereby we should know, if our harts be not farre from terrestriall cogitations, wee shall hardly receiue any celestiall consolations.

We



## The remedie of Reason.

We maie lawfullie  
in praier aske corporall  
benefites of God:

{ Because wee should thereby knowe 43  
that he is the author & giuer there-  
of, and should not onelie be thank-  
full to him for it, but thereby to  
seeke, loue and worship him.

Because wee should be perswaded of  
his good prouidence towards vs,  
in that hee hath not onelie promi-  
sed, he wil neuer faile vs. *Ios. 7.* but  
also hath an outstretched hand to  
helpe them that call vpon him.

Because our faith of reconciliation  
and remission of sinnes, should be  
exercised through the asking of  
these corporall things.

The feruent praier of the  
righteous much auaieth, not  
onelie for themselves, but for  
others:

{ At *Moses* praier the plague 44  
ceased. *Exod. 8.*

*Helias* caused great plentie of  
raine. *1. King. 17.*

*Queene Hester* delivered her  
and her people. *Hest. 14.*

We ought to referre  
all our praiers, requests  
and dooings to Gods  
good pleasure, follow-  
ing the example

{ of Christ, { when he was crucified 45  
without cause by the  
Iewes. *Mat. 26. 4.*

{ of Dauid, { when hee was dispos-  
sessed of his kingdom  
by his sonne. *2. Sa. 15.*  
*26.*

{ of Iob, { when he was afflicted  
most grieuousslie by  
Sathan. *Iob. 2. 7. & 13.*

The

## The remedie of Reason.

46

The meanes  
wherby we are  
drawne to sal-  
uation, is

Faith.

Hope.

Charitie.

The chiefest of these is Love;  
because it serueth here and in  
the world to come. 1. Cor. 13. 13

47

The work of a  
true faith is buil-  
ded vpon

things past:

things present:

things to come:

*August.*

We beleeue the death  
of Christ is past.

Wee beleeue at this  
present hee sitteth at  
the right hand of his  
father.

Wee beleeue that  
Christ shall come to  
iudge the quicke and  
the dead.

48

Faith doth  
grow and in-  
crease in vs  
three manner  
of waies:

By the hearing of  
the word of God  
preached:

By the reuerent re-  
ceiuing of the Sa-  
craments:

By praier and in-  
uocation.

Because it laieth before  
our eyes the promises  
which God in his Gos-  
pell hath made vnto vs  
in his Sonne.

Because they being right  
lie receiued of vs, are  
as pledges and seales of  
the promises of GOD,  
made vnto vs in his  
word.

Because God hath made  
an especiall promise to  
vs thereby, that he will  
heare vs whatsoeuer  
wee aske according to  
his will.

A true



## The remedie of Reason.

A true and liue- lie faith must be	simple	in beleeuing	The word of God with- 49 out inquiring or searching in Gods mystical matters, by humane reasons.
	sound	in defending	The truth thereof without inclining or leaning to the erroneous opinions of the aduersaries of the same.
	constant	in following	The same worde without doubting, for anie reason of mans braine that seemeth contrary, nor to be drawn awaie from it by temptations, promises, or thretnings either of torment or of death.

Such as will know whether they haue an effectuall faith, must consider	The fruits of it	is	good works:	For faith with- 50 out workes is dead. <i>Iam. 2.17</i>
	The triall of it		afflic- tion	For it is not sufficient for vs to beleue in christ but also to suffer for his sake. <i>Philip. 1.29.</i>
	The ende of it		salua- tion	For he that continueth to the ende (hath this comfort) shalbe saued. <i>Mat. 24.</i>

D

A iusti-

## The remedie of Reason.

46 The meanes wherby we are drawne to saluation, is {  
{
Faith.  
Hope.  
Charitie.
}
The chiefest of these is Loue; because it serueth here and in the world to come. 1. Cor. 13. 13

47 The work of a true faith is builded vpon {  
{
things past:  
things present:  
things to come:
}
August.
}
We beleeeue the death of Christ is past. Wee beleeeue at this present hee sitteth at the right hand of his father. Wee beleeeue that Christ shall come to iudge the quicke and the dead.

48 Faith doth grow and increase in vs three manner of waies: {  
{
By the hearing of the word of God preached:  
By the reuerent receiuing of the Sacraments:  
By praier and inuocation.
}
}
Because it laieth before our eyes the promises which God in his Gospell hath made vnto vs in his Sonne. Because they being rightlie receiued of vs, are as pledges and scales of the promises of GOD, made vnto vs in his word. Because God hath made an especiall promise to vs thereby, that he will heare vs whatsoeuer wee aske according to his will.

A true



## The remedie of Reason.

A true and liue- lie faith must be	simple	in beleeuing	The word of God with- 49 out inquiring or scar- ching in Gods mystical matters, by humane reasons.
	sound	in defending	The truth thereof with- out inclining or lea- ning to the erroneous opinions of the aduer- saries of the same.
	constant	in following	The same worde with- out doubting, for anie reason of mans braine that seemeth contrary, nor to be drawn awaie from it by temptations, promises, or thretnings either of torment or of death.

Such as will know whether they haue an ef- fectuall faith, must consider	The fruits of it	is	good works:	For faith with- 50 out workes is dead <i>Iam. 2.17</i>
	The triall of it		afflic- tion	For it is not suf- ficient for vs to beleue in christ but also to suf- fer for his sake. <i>Philip. 1.29.</i>
	The ende of it		salua- tion	For he that con- tinueth to the ende (hath this comfort) shal be saued. <i>Mat. 24.</i>

D

A iusti-

## The remedie of Reason.

51 A iustifying faith  
is knowne by these  
effects:

{ It bringeth foorth frutes. *Mat. 7. 18.*  
*Iam. 3. 18.*  
{ It worketh by loue. *Galat. 5. 6.*  
{ It apprehendeth Gods mercie offered  
in Christ.

52 Faith differeth  
from Hope, and  
yet we hope in

{ things present: { As when I hope I am in  
Gods fauour.  
{ things past: { As when I hope my sins  
be forgiuen me.  
{ things to come { As when I hope to haue  
eternall life.

53 Charitie is a sin-  
guler vertue, for  
without it what is  
*1. Cor. 13.*

{ Faith: { It auaieth little though  
it moue mountaines.  
{ Knowledge: { It profiteth litle though  
I speake with tongues  
of men and Angels.  
{ Martirdome: { It helpeth little though  
I offer my bodie to be  
burned.

54 We ought to liue in  
Loue and Charitie:

{ Because it is the effect and fulfilling  
of the Commandement or whole  
Law. *1. Tim. 1. 5.*  
{ Because it is a testimonie vnto vs of  
our translation from death to life,  
whereby wee are made the chil-  
dren of God and heires in heauen.  
*1. Ioh. 3. 14.*  
{ Because it worketh the cause in vs,  
that God dwelleth in vs, for God  
is loue, & he that dwelleth in loue  
dwelleth in God and God in him.  
*1. Ioh. 4. 8.*

Workes



## The remedie of Reason.

Workes of super-  
arrogation are verie  
friuiolous, for our  
works are in no wise  
available to saue vs,  
by reason of

Their imper-  
fection:

Gods elec-  
tion:

Christes pas-  
sion.

Because all our righ- 55  
teousnes is no better  
than filthie cloutes,  
(or as some write)  
menstruous clothes.  
*Eesai. 64. 6.*

Because wee shoulde  
then chose God ra-  
ther by our workes,  
than he should elect  
vs of his mere grace,  
and then grace were  
no grace. *Rom. 11. 6.*

Because his Sonne  
should haue suffered  
in vaine, if wee had  
anie sufficiencie of  
our selues.

Although workes are not the  
cause of our saluation, yet partly  
they are the effects of it, & good  
workes are very necessarie to be  
vsed amongst Christians,

That therby God may be  
glorified. *Matth. 5. 16.* 56

That by their good exāple  
others may be wonne to  
the word. *1. Pet. 3. 1.*

That by them they maie  
make their election sure.

*2. Pet. 1. 10.*

Dauid numbred  
three degrees of our  
saluation. *Psal. 40.*  
10, &c.

Gods mercie,

His righteouf-  
nes,

His trueth,

whereby he fatherlie 57  
pitieth vs.

whereby he continu-  
allie protecteth vs.

wherby appeareth his  
constant fauour to-  
wards vs.

D 2

There

## The remedie of Reason.

58 There bee three causes of our saluation: the

{ efficient cause,	{ GOD the Father is the beginning of our saluation.
{ materiall cause,	{ Christ Iesus is hee, in whom our righteousness is resident.
{ instrumentall cause,	{ Faith is the meane whereby wee apprehend the same.

59 S. Paul approueth the formall cause of our saluation to be the free mercie of God: for

{ whom he predestinate	{ By grace ye are saued through faith. Eph. 2.8.
{ he calleth,	
{ whom hee calleth hee iustifieth,	
{ whom he iustifieth he glorifieth.	

*Rom. 8. 30.*

60 Although there be many reasons whereby wee maie assure our selues to bee elected, yet wee may brieflie gather our election

{ By the holie Ghost, which testifieth with our spirite that we are the children of GOD.
{ <i>Rom. 8. 15.</i>
{ By the fruites of the Spirit, in hauing good workes, or will to doo well.
{ By remorse of conscience, ioyned with the lothing of sinne, and loue of righteousness.

61 Election is knowne by these testimonies.

*Beza. 2. Thess. 2. 10. 11.*

{ Faith is gathered by sanctification, and by according to the truth.
{ Truth is gathered by calling, through the preaching of the Gospell.
{ The Gospell assureth vs of a certaine hope of glorification.

Touching



## The remedie of Reason.

Touching Election  
& Reprobation, this  
is to be considered:

That the onelie will and purpose of 62  
God; is the chiefe cause of both.

That his free mercie in Christ, is an  
inferiour cause of saluation.

That the hardning of the heart, is an  
inferiour cause of damnation.

This vndoubted  
perswasion wee  
ought generally to  
haue:

Euerie one is elected or eielected at the 63  
beginning.

Euerie one is an vnprofitable seruant  
when he hath done his best.

Euerie one shal haue reward according  
to his worke.

We ought not to condemne  
or iudge any to bee reprobate;  
(albeit to bee without feare of  
GOD, and reuerence of man,  
are signes of reprobation. *Psal.*  
*64. vers. 4. &c.*)

Because it is a secret only re- 64  
serued to God, & therefore  
he hath said, *Iudge not, that  
ye be not iudged. Matth. 7. 1.*  
*Iam. 4. 12.*

Because the Lord is not so  
merciful in forgiuing, as he  
is miraculous in calling;  
making of a persecutor an  
Apostle, as he did by *Paule.*  
*Acts. 9. 3.*

Because the very godly haue  
been greatly ouergone in  
this matter, as (that great  
Prophet of the Lord) *Elias,*  
in iudging the people of *Is-*  
*rael. 1. King. 19. 10.*

These 3. steppes  
doo leade vs vnto  
destruction. *Barn.*

The dissembling of our weakenes.

The ignorance of our wretchednes.

The excusing and perseuering in our  
wickednes.

65

*The remedie of Reason.*

- 66 The Scriptures are written for vs: { That we might knowe the will of God and followe it.  
That wee might belecue that Iesus is Christ the Sonne of God. *Ioh. 20. 31.*  
That in beleeuing wee might haue life through his name. *Ioh. 20. 31.*

- 67 The whole scriptures are di- { Lawe. } The Lawe } in doing.  
uided into three parts. *Bar.* { Prophets } consist { in beleeuing.  
Gospell. } The Gospell }

- 68 This may perswade vs to beleue the authoritie of the Scriptures to be true. *Bib.* { The secret testimonie of the holie Ghost in our hearts, which causeth vs to consent thereto.  
The incomprehensible Maie- stie of God appearing in the simple and sincere doctrine therein.  
The godlie agreement of all parts together, with the orderlie disposition, certaintie, and successe thereof.

- 69 The Scriptures do set forth vnto vs (amongst many other) three especiall matters which we ought to remember. { The frailtie of man, and his prone inclination to euill.  
The iustice of God, and his seuerer punishment appointed for obstinate transgressors.  
The mercie of God, and his free pardon; promised to penitent sinners.



## The remedie of Reason.

Euerie one ought  
effectually to know  
and search the holy  
Scriptures, for

Knowledge

Because the ignorance 70  
of them is the cause  
of all error.

Confirmation

Because wee must be-  
leeue nothing, but  
that which is ap-  
prooued by them.

*Acts. 17. 11.*

Consolation.

Because in them is co-  
tained eternal life.

We may gather know-  
ledge in the Scriptures  
three manner of waies.

By attendant hearing of the same 71  
well preached.

By diligent reading of the same  
with vnderstanding.

By continuall conference with  
such as can open the. *Act. 8. 30.*

The word of GOD  
then draweth vs vnto  
him, *Bib.*

When it is so preached and heard, 72  
as we vnderstand and learne what  
is taught thereby.

When we receiue thankfullie that  
which is giuen, promised, and as-  
sured therein.

When we bee moued with desire  
and diligence, to do that which it  
commandeth.

The word of God then  
hath his perfect worke,  
when it is

Preached truelie.

Beleeued faithfullie.

Followed effectuallic.

73

Such

*The remedie of Reason.*

74 Such as will not be-  
leeue the word of God  
what followeth.

If the righteous scarcely bee saued,  
where shall the vngodlie and sin-  
ner appeare? *1. Pet. 4. 8.*

Euerie vnfaithfull shall die in his vn-  
faithfulnes, saith *Esdra. 2. Esdr. 15. 4.*

Euerie vnbeleeuer is condemned al-  
readie. *Iohn 3. 18.* and shall be puni-  
shed with euerlasting perdition.  
*2. Thes. 1.*

75 Ignorance can no  
way be excusable:

For that which maie bee knowne of  
God is made manifest vnto vs. *Rom.*  
*1. 19.*

For those that knowe not the lawe  
shall perish without the lawe. *Rom.*  
*2. 12.*

For the offering for ignorant sinnes  
in the Leueticall law, argueth no ex-  
cuse to be admitted. *Leuit. 4. 2.*

Our Sauour Christ de-  
scribeth by the parable of  
the Sower three vnprofita-  
ble hearers of his word.

*Matth. 13.*

Such a one as heareth it and vn-  
derstandeth it not, by reason the  
euill one commeth and catch-  
eth it away out of his heart.

Such a one as heareth it and re-  
ceiueh it presently with great  
ioye, but when persecution or  
tribulation commeth, by rea-  
son of the word hee is offen-  
ded.

Such a one as heareth it, but the  
cares of this world and the de-  
ceitfulnes of riches choake it,  
and the same is made vnfruit-  
full.

We



## The remedie of Reason.

We ought to resort  
to the Church of  
God,

The Church of God hath  
three ancient and excellent  
ornaments.

The Church or Con-  
gregatiō ought to pray  
for all men, without a-  
ny difference of Nati-  
on, kind, age, or order:

Beza. 1. Tim. 2. 3, 4.

Because his holie mysteries are there 77  
laid open, which are hid & obscure  
to manie.

Because we may bee vnited and cou-  
pled together by receiuing the Sa-  
craments.

Because if the Lord hath promised to  
grant our requestes, where two or  
three bee gathered together in his  
name, how much more will he bee  
mindfull of a multitude that so as-  
semble themselves.

}	Preaching.	}	Preaching ingēdreth faith. 78
	Praier.		Praier increaseth it.
	Sacraments.		Sacraments confirme it.

Because the Lord by calling of all 79  
sorts, yea, sometimes those that are  
the greatest enemies to the Gos-  
pel, wil haue his Church gathered  
together after this sort, & therefore  
praiers to be made for all.

Because God should not els bee ma-  
nifested to be the onlie God of all  
mē, vnles he should shew his good-  
nes in sauing of al sorts of men.

Because his Sonne Christ Iesus  
should not be seen to be the onelie  
Mediator between God and of all  
sorts of men, by hauing taken vpo  
him that nature of man, which is  
common to al men, vnlesse he had  
satisfied for all sortes of men, and  
made intercession for all.

## The remedie of Reason.

80 Sacraments are { Signes or badges of christianitie: } whereof { Baptisme.  
 { Scales or pledges of our faith: } there be 2. { The Lords Supper.  
 { Assurances of our saluation. }

{ Teacheth vs to put on Christ, that his  
 righteousness may couer our sinful-  
 nes. Galat. 3. 27.

81 The Sacrament of  
 Baptisme, *Bib.*

{ Assureth vs wee are so grafted into  
 Christ, that all our corruption is  
 cleane washed away. Ephes. 5. 26. 27.

{ Chargeth vs to mortifie, and die to  
 sinne, that wee may become his ser-  
 uants, and liue in mutuall amitie.

{ Sheweth vs, that the bodie and bloud of  
 Christ crucified, is the onelie foode for  
 the regenerate.

82 The Sacrament  
 of the Lords Sup-  
 per, *Bib.*

{ Assureth vs, that Christ is whollie ours,  
 and that by faith our soules are fed and  
 nourished in him vnto life euerlasting.

{ Requireth a thankfull remembrance of  
 his death, with vnitie amongst brethre.

{ when we receiue it onelie by the visible  
 signe, without regard of the inuisible  
 grace.

83 The Sacrament  
 of the Lords Sup-  
 per is vnworthe-  
 lie receiued,

{ when wee receiue it more of custome  
 than good consideration, or more for  
 feare than good affection.

{ when we receiue it disorderlie, (beeing  
 drunken) or with a corrupted consci-  
 ence (cōtinuing in malice or enmitie).

84 The Sacrament of  
 the Lords Supper  
 must be

{ receiued reuerentlie:  
 { eaten effectuallic:  
 { digested thankfullie. }

therefore let e-  
 uerie one trie  
 and examine

{ his knowledge.  
 { his faith.  
 { his repentance.

Good



## The remedie of Reason.

Good Ministers are most  
fit to minister the holie Sa-  
craments, yet we may re-  
ceiue them by the euill.

*Artic. Religio. 26.*

{ Because they do it in Christ his name, 85  
and not in their owne.

{ Because their wickednes cannot take  
away the effect of the ordinance.

{ Because of Christs institution & pro-  
mise, so it be receiued rightly by faith

{ By whom we { we ought rather to receiue 86  
receiue it.

it at the hāds of the good  
Minister, if it be possible,  
yet we must not reiect the  
ministerie thereof by the  
wicked; so it be done for-  
mallie. *Artic. pe.*

These three things  
are to be noted  
(whereof heretofore  
there hath arise  
some question) con-  
cerning the Sacra-  
ment of the Lords  
Supper.

{ with who we  
receiue it.

we maie cōmunicate with  
euerie one, so they be not  
such as are notoriouſlie  
knowne to be dronkards,  
adulterers, and such like:  
for that is prohibited.

*1. Cor. 5. 11.*

{ How oft wee  
receiue it.

we may receiue at al times,  
so our faith and confor-  
mitie bee fit for the same;  
otherwise it will turne to  
our condemnation (saith  
*Paule.*) *1. Cor. 11. 27.*

It is a pitifull, nay  
rather a pestiferous  
thing, to see such  
placed in the Mini-  
sterie, as be

{ Ignorant

{ in learning:

{ For where there is no vision 87  
the people perish. *Prover.*  
*29. 18.*

{ Negligent

{ in their calling:

{ For they are accursed that  
doo the worke of GOD  
negligentlie. *Ier. 48. 10.*

{ Impudent

{ in their liuing:

{ For their lewdnes maketh  
the word of God worse li-  
ked of. *1. Sam. 2. 17.*

## The remedie of Reason.

88	Idle Ministers, vnpreaching Pastors, and such like, are called nothing els but	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div> <p>blind watchmen.</p> <p><i>Esa.</i> 56.9. but</p> <p>domme dogges.</p> <p><i>Esa.</i> 56.10.</p> <p>subtile foxes. <i>Eze.</i> 13.4.</p> </div> </div>	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">}</div> <div> <p>who destroy Gods vine for their own aduantage.</p> </div> </div>
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89	Godlie Preachers and Pastors will be verie carefull	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div> <p>of the sinceritie of their doctrine,</p> <p>of the integritie of their liues,</p> <p>of all their whole actions,</p> </div> </div>	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">}</div> <div> <p>that</p> <p>it bee agreeable to the word of God.</p> <p>they be cōformable to the same word.</p> <p>they bee profitable to the example of others.</p> </div> </div>
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90	These sayings may moue preachers, and such like to be verie	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div> <p>carefull;</p> <p>watchfull;</p> <p>fearfull;</p> </div> </div>	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">}</div> <div> <p>Because they must one daie yeeld an account of their stewardship.</p> <p>Because his bloud shall be required at their hāds that dies in his iniquity thorow their negligence. <i>Ezek.</i> 33.6.</p> <p>Because an hard iudgement shall trie him that beareth rule. <i>Wisd.</i> 6.5.</p> </div> </div>
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91	Godlie Preachers & Pastors are greatlie to be	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div> <p>accepted</p> <p>loued</p> <p>obeyed</p> </div> </div>	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">}</div> <div> <p>for their office sake,</p> <p>for their workes sake,</p> <p>for commandement sake,</p> </div> </div>	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">}</div> <div> <p>Because they represent the person of God. <i>Luk.</i> 9.41.</p> <p><i>Mat.</i> 10.41.</p> <p>Because they dispose his secretes &amp; mysteries. <i>1. Thes.</i> 5.13.</p> <p>Because they are appoynted ouerseers and watchers for our soules, as those that must yeeld accompt for them. <i>Heb.</i> 13.17.</p> </div> </div>
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S. Peter



## The remedie of Reason.

Not by constraint, but willing- 92  
 lie.  
 Not for filthie lucre, but of a  
 readie mind.  
 Not as though they were lords  
 ouer Gods heritage, but as ex-  
 amples to them.

S. Peter willethe preachers,  
 pastors, & such like, to feed  
 their flock, caring for it:

1. Peter 5. 2.

S. Paul shewed  
 a most worthie  
 example to prea-  
 chers and such  
 like, by his

ductifulnes

in preaching:

For he ceased not by the space  
 of three yeares to preach and  
 warne euery one both night  
 and day with teares. *Acts 20.*

painfulnes

in labouring:

31.  
 For he wrought with his own  
 handes to minister to his ne-  
 cessities, not onelie because  
 he would bee chargeable to  
 none, but also to helpe to re-  
 leue others. *1. Cor. 4. 12.*

contentment

in liuing:

For although his liuing was  
 little, yet he well accepted of  
 all estates, without coueting  
 any mans siluer, gold, or ap-  
 parell. *Acts 20. 33.*

Preachers must teach the  
 word of God, whether the  
 people regard it, or no:

Because it may be a testimonie 94  
 against the vnbeleeuers or  
 neglecters of the same at the  
 latter day. *Deut. 18. 19.*

Because the Lord will vse the  
 means of his seruats to make  
 the wicked more faultie to  
 proue his. *Iere. 7. 27, &c.*

Because it is their duetie to bee  
 instant in season and out of  
 season. *2. Tim. 4. 2.*

The spirit of prophecyng or  
 preaching is sometime giuen to  
 the wicked aswell as the godlie  
 as appeared by

Caiphas. *Iohn 11. 51.*

Saule. *1. Sam. 10. 10.*

Judas the Apostle.

95  
 therefore wee must trie  
 the spirits whether they  
 be of God. *1. Ioh. 4. 1.*

## The remedie of Reason.

96

The word of God ought not to be exempted from any estate, neither ought to be contemned in any person, in respect of his condition, calling, or unworthines, professing the same profitable, considering God hath called

Plowmen from the fields to be Prophets. *1. King. 19. 19, 20.*  
Shepherds from the folds to be zealous professors. *Psal. 78. 7.*  
Fishermen from their nets to be followers of him. *Mat. 4. 18.*

97

We must not condemne, or contemne the Ministers of God, if by infirmitie they fall into horrible offences, for Sathan hath beguiled the most godlie professors: as

Lot that ancient Patriarke, became incestuous. *Gen. 19. 30.*  
David that excellent Prophet, committed homicid. *2. Sam. 11. 25, 26*  
Peter that good Apostle, procured periured. *John 18. 27.*

98

It is verie dangerous to despise, persecute, or conspire the death of the ministers of GOD; as may appere by these three examples.

Iezabel did threaten the death of *Elijah*; yet hee liued and was taken vp into heauen, when she died, & was eaten of dogges. *2. King. 19. 35, 36.*

*Saul* intended the death of *David*; yet hee escaped and became King, but *Saul* procured his owne death most desperatlie. *1. Sa. 31. 4. 2. Sa. 1. 9, 15.*

*Herod* put to death *Iohn Baptist*; but as his deedes were detestable before God, so his end was ignominious to the world, for he was eaten to death with wormes. *Acts 12. 13.*

99

Preachers, Pastors, & such like, of all others, are most of all subject to contempt and enmitie.

Because Sathan by policie, procureth many to a disdain of their persons, as a meane to induce them to a disliking of their doctrine.

Because the Spirits of error are now spread abroad which wil deceiue the harts of many, and cause them to become cursed speakers, (especially against Gods ministers. *2. Tim. 3. 2.*)

Because these are those perilous daies wherein it was long sithence prophecied, that manie should be despisers of the which are good. *2 Tim. 3.*

Peter



# The remedie of Reason. I

Peter was three times com-  
manded to feede his flocke:  
which is expounded 3. waies.

with sound doctrine.

with honest life.

with good hospitalitie.

Bar. Ich. 21.

100

Natiuitie:

Behold, (saith the Angel to  
the Shepheards) I bring  
you glad tidings, that vn-  
to you is borne this day a  
Saviour, which is Christ  
the Lord. Luk. 2. 10.

101

Passion:

Behold, (at his yeelding vp  
of the ghost) the vaile of  
the Temple was rent in  
twaine, the earth shaken,  
stones were clouen, the  
graues opened, &c. Math.  
27. 51.

Second comming:

Behold, (saith our Saviour  
Christ) I come shortlie, &  
my reward is with me to  
giue to euerie man as his  
worke shall be. Apoc. 22.  
12.

Not as a Iudge, but as a Phisition.

Not as a destroyer, but as a Saviour.

Not to call the iust, but sinners to repentance.

102

Christ Iesus came  
into the world:

Of the seede of

Beth-lehem brought

Abraham.

him forth.

Of the tribe of

Nazareth brought

Juda.

him vp.

Of the stock of

Capernaum was his

Dauid.

dwelling place.

Christ Iesus  
descended &  
came (as was  
promised)

103

Theoph.

Christ

# The remedie of Reason

104 Christ was transfigured vpon Mount Thabor. *Matth. 17. 1.*  
 Iesus was crucified at Ierusalem. *Heb. 13. 12.*  
 was taken into heauen at Bethany. *Luk. 24. 50.*  
 He liued vpon the earth before his passion 33. yeres.  
 after his resurrection. 40. daies.

105 Christ Iesus consisteth of three parts.  
 Godhead, Soule, Bodie, who  
 as touching his humanitie had no father.  
 as concerning his diuinitie had no mother.

106 It was necessarie that Christ should die.  
 That the Scriptures might be fulfilled. *Matth. 26. 56.*  
 That hee might bruse the Serpents head. *Gen. 3. 15.*  
 That wee might haue life through him. *1-Ioh. 4. 9.*

107 Christ is said to die generallie, for all the world. *1-Tim. 2. 6.*  
 specialle, for those that belecue. *Heb. 9. 12.*  
 valiantlie, for that he ouercame death.

108 Christ had small comfort of his Apostles when hee was taken prisoner, for  
 Iudas betrayed him,  
 Peter forswore him.  
 And a great multitude followed him to his death:  
 Some to hurt him.  
 Manie to mock him.  
 All to see the end of him.

109 The benefite wee reape by the death of Christ is great.  
 He reconciled vs to his father. *Colo. 1. 20. 1-Ioh. 2. 2.*  
 He redeemed vs from the curse of the lawe. *Gal. 3. 13.*  
 He shewed vs an easie way to heauen. *Matth. 11. 30.*

110 Christ by his death became for man  
 Curse, Sinne, Scruile, considering  
 The qualitie of his death. *Deut. 21. 23.*  
 The integritie of his life. *Esa. 53. 9.*  
 The equalitie of his estate. *Phi. 2*



# The remedie of Reason.

It was requisite that  
Christ should rise a-  
gaine after death.

Because he foreshewed it to his A- 111  
postles. *Matth. 17. 9.*  
Because his flesh might not see cor-  
ruption. *Acts 2. 31.*  
Because we might bee iustified tho-  
row him. *Rom. 4. 25.*

It was necessarie that  
Christ should ascend af-  
ter he was risen.

That he might be fullie glorified. 112  
*Ioh. 7. 39.*  
That hee might send downe the  
Comforter. *Ioh. 16. 7.*  
That he might become our Medi-  
atour. *Ioh. 17. 3.*

Christ said that  
the Comforter at  
his comming  
should reprobue  
the world of

Sinne. Because they beleue not in 113  
him. *Iohn 16. 8.*  
Righteousnes: Because he is gone to his fa-  
ther, &c. *vers. 9.*  
Iudgement. Because the prince of this  
world is iudged. *io.*

Christ hath she-  
wen vs a worthie  
and wonderfull  
good example, of

Patience: Because being oppressed and af- 114  
flicted, hee did not open his  
mouth, but was like a sheepe  
dumme before the shearer. *Esa.*  
*53. 7.*

Humilitie: Because he tooke vpon him the  
shape of a seruant being equall  
with his father. *Phil. 2. 7.*

Loue: Because he laid downe his own  
life for vs, than this what loue  
can be greater?

Christ is verie  
fitlie called, a

Priest: Because by his onelie sacrifice hee appeased his fa- 115  
thers wrath.  
King: Because he reigneth ouer all. *Ioh. 5. 22.*  
Prophet: Because he declared his fathers will. *Acts. 7. 37.*

# The remedie of Reason.

116 There be 3. things that beare record of Christ in heauen: { the Father, who sent his Sonne. } { the Word, which became flesh. } { the Holie Ghost, which proceedes fro both. } *2. Ioh. 8. 7.*

117 There be three things that beare witnes of Christ vpon earth: { Spirit. } { Water. } { Bloud. } { This assureth vs of our } { Adoption. *Rom. 8. 16.* } { Regeneration. *Iohn 3. 5.* } { Redemption. *Ephes. 1. 7.* }

118 Those that loue Christ, must { followe after him: } { passe through him: } { drawe neere him: } { because he is the truth. } { because he is the way. } { because he is the life. }

119 Christ being { the truth, } { the way, } { the life, } { manifesteth to vs his } { Nature: } { Will: } { Office: } { So that in him we must } { begin. } { continue. } { endc. }

120 He that will come after Christ must { denie him- selfe. } { take vp his Crosse. } { followe him. } { wherein is laid be- fore vs, } { Bondage, } { Basenes, } { Hardnes, } { In denying him- selfe. } { In taking vp the Crosse. } { In following Christ. } *Barn.*

121 Christ amased and appeased his enemies three manner of waies. { By his sound doctrine. } { By his strange miracles. } { By his mild answers. }

122 Christ descended in- to hell, as may appeare by these places. { *Psal. 16. 10.* } { *Iohn 20. 17.* } { *Ephe. 4. 9.* } { For so wee cōfesse in the Creede of } { *Nicene.* } { *Athanasius.* } { *The Apostles.* }

123 Many produce these direc- tions, to approue that the po- wer, and not the soule of Christ descended. { His speach to the theepe vpon the Crosse, *this daie shalt thou be with me in Paradise.* } { His yeelding vp the ghost when he said, *It is finished.* *Luke 23. 43.* } { His agonie in the garden, in swe- ting drops of bloud & water. } { *For in hell is no redemp- tion.* *Luke 16. 26.* }

Christ



## The remedie of Reason.

124

Because by seeing, they should see }  
 and not perceiue. }  
 Christ spake most by para- }  
 bles to the multitude; } *Mat. 13. 13.*  
 Because by hearing, they should }  
 heare and not vnderstand. }  
 Because it might be fulfilled which was spoken }  
 by the Prophet. *Mat. 13. 35.*

To shewe the great power, glo- 125  
 rie, and goodnes of his father.  
*Mat. 13. 31.*

The great miraekes and }  
 wonders Christ wrought }  
 In this world, were done }  
 partlie to this end: }  
 To approue him selfe the sonne }  
 of God. *Acts 2. 22.* And that he }  
 was sent of him. *Ioh. 11. 42.*  
 To confirme the authoritie and }  
 excellencie of his doctrine, to }  
 winne the vnbelecuers to it. }  
*Iohn 2. 23.*

Miracles are of- }  
 ten called in the }  
 Scriptures, *Beza.* }  
*Hebr. 2. 4.* }  
 Wonders: }  
 Vertues. }  
 Signes, because they ap- 126  
 peare one thing, and re-  
 present another.  
 Wonders, because they  
 import some strange &  
 vnaccustomable thing.  
 Vertues, because they  
 giue vs a glimpse of Gods  
 power.

the Father, }  
 the Sonne, }  
 the Holie }  
 Ghost, }  
 He sent his sonne for our }  
 reconciliation. }  
 His righteousness is ours }  
 by imputation. }  
 This proceedeth frō both, }  
 for our sanctification. }  
 yet all one }  
 vnion.

## The remedie of Reason.

- 127 It is a singuler com-  
fort vnto vs to consi-  
der the exceeding loue  
of Christ towards vs,  
by that
- he hath done: { Because he did not onelie  
sacrifice himselfe vpon  
the crosse for our sakes,  
but also satisfied his fa-  
thers wrath for our sins.
- he still doth: { Because he did not onelie  
suffer for vs, but became  
also a continuall inter-  
cessor for vs.
- he will doo: { Because he hath not onlie  
saued vs, but shall also  
come to iudge vs.
- 128 Such as will presume of the  
time that Christ shall come to  
iudgement, may be reprobued  
by these places.
- { *Matt. 24.36.* For it is not for vs to knowe the  
times and the seasons the Fa-  
ther hath put in his owne po-  
wer. *Acts 1.12.*
- { *Mark. 13.32.*
- { *1. Thess. 5.1.*
- 129 The comming of  
Christ is of 3. sorts.
- { Vnto men.  
Into men.  
Against men.
- { Vnto men, in the flesh. *Ioh. 1.14.*  
Into men, by his spirit. *Ioh 14.18.*  
Against men, in iudgement. *Apoc. 22.12.*
- 130 It stands vs not vpon so much to vse  
disputation of the time of Christes  
comming to iudgement, as to be in a  
daylie preparation and reformation of  
our liues, considering
- { Euerie mans end is imminent  
and vncertaine. *I am. 4.14.*  
Euerie mans death is his latter  
daie. *Hebr. 9.27.*  
Euerie man as he dieth shal be  
iudged. *Eccle. 11.3.*
- 131 The com-  
ming of  
Christ to  
iudgement  
will be
- { fearefull to the wicked; { Because that daie is  
to them the begin-  
ning of their woe.
- { ioyfull to the godlie; { Because it is to them  
the full fruition of  
their felicitie.
- { wonderfull to both; { Because of the so-  
daine alteration of  
all things.

These



# The remedie of Reason.

**the Figtree:** Because it flourisheth. *Mat. 24. 33.* 132

**charitie:** Because it waxeth cold. *Ma. 24*

**iniquitie:** Because it aboundeth.

**As a woman trauailing with child.**

**As lightning from the East.** *Be sober and watch: for hap- pie are those seruants, which the Lord when he cometh shall find waking. Luk 12. 37* 133

**In the houre we thinke not.**

**his infinite wis- dome** **in computation of yeares:** Because he doth not reckō or record the time according to our knowledge or reason: for one day is with him as a thousand yeres, and a thousand yeres as one day. *Psal 90. 4.* 134

**his exceeding mercie** **in delaying of the day.** Because hee would not haue vs perish, but would all men to come to repen- tance. *2. Pet. 3. 9.*

**our impendent miserie** **in cōsideration thereof.** Because we doo not vse the bountiful- nes of his patience & long sufferance accordingly *Ro. 2. 4.*

**cogitation.**

**Our thoughts shall ei- ther accuse or excuse** *vs. Rom. 2. 15.* 135

**Our words shall either iustifie or condemne** *vs. Matth. 12. 37.*

**Our workes shall then haue their due re- ward.** *Hebr. 9. 27.*

**communication:**

**action.**

**Our**

**Our**

**Our**

# The remedie of Beneson.

136

Our great ac-  
cuse at the  
yeelding vp of  
our last account  
shall be

the lawe:

the diuell:

our conscience:

besides that

We shall stand helpeles before  
so manie Iudges, as haue  
excelled vs in good works,  
We shall be cast by so many e-  
uidences, as haue giuen vs  
example of good life.  
We shall bee conuincd with  
so manie witnesses, as haue  
admonished vs with whol-  
some counsell, and by their  
vertuous deedes, haue been  
patternes for vs to imitate.

He will bee the supreme of all the  
world, exempting himselfe from  
al obedience to any earthly prince,  
or reuerence to any people, when  
Christ was content to acknow-  
ledge the authoritie of the Magi-  
strate in paying toll, yea, euen to  
such as were enemies to Religion.

Matth. 17. 27.

137

The Pope doth ra-  
ther prefer, than make  
himselfe equall, with  
the excellencie of our  
Saviour Christ.

He giueth out his secte to bee killed  
of men, euen of Kings and Empe-  
rours, when Christ did neuer so lay  
foorth his secte, but that hee wash-  
ed and wiped his poore Disciples  
feete; and that because they should  
doo, as he had done to them. Ioh. 13.

5. 15.

He doth of pitie free one or other  
euerie daie from the paines of Pur-  
gatorie, when our Saviour Christ  
did free none at all from those hel-  
lish paines.

The



# The remedie of Reason.

son banolnoo zennitnoo of 11

his memorie.

The soule of man doth after death goe either to ioy or paine immediatlie, where- of there bee three examples (besides mani- fest proofes) that may flatlie refell the er- ronianous opinions of such as fallie affirme there is a Purgatorie.

he was made like to the image of God, which image is expounded here

Ephes. 4. 24.

he became like unto Sa-

These three things are wor- thie to be continuallie noted;

Prudencie.

he is ingrafted into Christ

A vertuous man dispo-

seth his waie in this world

Prudentlie,  
Penitentlie,  
Provident-  
lie,

Spirit.

S Paul diui-  
deth man in-  
to 3 parts

Soule

Bodie

for then is  
man fullie  
sanctified,

when his minde thin-  
keth nothing  
when his will couets  
nothing  
when his bodie ex-  
cutes nothing.

contrarie to the  
will of GOD.

Soberlie.

concerning himselfe,

That he keep his bo-  
die temperatly with-  
out abusing the gifts  
of God wantonly or  
wastfullie.

A godlie Chri-  
stian ought to  
live in this world  
Barnard.

Iustlie.

concerning his neighbour.

That he deale plainly,  
vprihtly, and chari-  
table without diffi-  
cultation.

Godlie.

concerning God.

That he presume not  
too much of him-  
selfe, but referre all  
to Gods good plea-  
sure & prouidence.

The soule of Lazarus recei- 138  
ued into Abrahams bo-  
some. Luke 16. 22.

The soule of the theefe as- 139  
cending into Paradise. Lu.  
23. 33.

The soule of the rich man  
descending into hel. Luke.  
16. 23.

The secrets of God are vn- 139  
searchable.

The ioyes of heauen are  
vnspeakable.

The paines of hell are in-  
tolerable.

To dispose and order things present.  
To consider his misdeedes past.  
To prouide and forsee for things to  
come.

140

142

141

## The remedie of Reason.

- 143 **A man should not do a misse, saith Augustine:** { If forgetfulnes confound not his memorie.  
If error obscure not his vnderstanding.  
If iniquitie deprave not his will.
- 144 **The state of man is three waies to bee considered.** { **by creation** { he was made like to the image of God, which image is expounded here *Ephes. 4. 24.*  
{ **by fall and sinne** { he became slaue vnto Satan, & so procured the same thraldome to al posterities.  
{ **by regeneration** { he is ingrafted into christ by faith, and in him hath recovered his former right.
- 145 **A man is happie in this world that can** { **Reioyce in aduersitie.** { *Paul. 2. Cor. 11. 30.*  
{ **Beare all crosses patiently.** { *Iob. 1. verse 1.*  
{ **Lament his sinne sorrowfullie.** { *Peter. Luke. 22. 62.*
- 146 **Euery man should alwaies bee mindfull of his** { **Creation:** { **Because he is dust, & to dust he shall returne.** *Gen. 3.*  
{ **Conuersation:** { **Because hee must one daie yeeld accompt of his liuing.** *Eccle. 12. 24.*  
{ **Dissolution:** { **Because his end is vncertain; and as he falles, such iudgement followes.** *Eccle. 11. 3.*



## The remedie of Reason.

Herein consists  
the whole ducie  
of man towards  
God.

To seare him } for his iustice:

To loue him } for his goodnes:

To keepe his com- } to confirme it.  
mandements

Because it is horrible } 147  
to fall into his hāds.

*Heb. 10.31.*

Because hee loued vs  
first. *1. Ioh. 4.19.*

Because those that  
loue him will keepe  
his cōmandemens.

*2. Ioh. 3.3.*

*S. Iames* willeth  
euerie man to be

Swift to heare.

Slowe to speake.

Slowe to wrath.

*Iames. I. 19.*

148

No man hath cause  
to glorie in himself,  
if hee consider what  
he is, of himselfe,

By Substance,

By Nature,

By Knowledge,

he was made of the } 149  
dust. *Gen. 3.7.*

he is the childe of  
wrath. *Ephe. 2.3.*

he is but a beast. *Ier.*  
*10.14.*

Vanitie:

Because of himselfe he cannot } 150  
think a good thought, much  
lesse doo a good deed. *2. Cor.*  
*3.5.*

For a man to  
glorie or attri-  
bute anie  
praise to him-  
selfe in anie  
good attempts  
it is

Arrogancie:

Because he attributeth that to  
himselfe which is proper to  
GOD: for euerie good and  
perfect gift commeth from  
aboue. *Iam. I. 17.*

Iniquitie:

Because he doth not acknow-  
ledge the giuer thankfullie:  
for all praise and glorie is to  
be giuen to God. *Colos. 3.17.*  
*Herod* by abridging God of  
his glory came to a most mi-  
serable end. *Acts. 12.23.*

G

This

## The remedie of Reason.

151 This may abate  
the hie aspiring  
mind of man.

His birth being sinfull.

His life being miserable.

His body being worms meat.

*Eccl. 10. 9*

Because GOD hath commanded  
he should labour sixe daies. *Exo.*  
*20. 9.*

152 Euerie man must haue  
a godlie care to liue in  
this world.

Because he is worse than an infi-  
dell that provideth not for his  
houshold. *1. Tim. 5. 8.*

Because he may auoid the incon-  
uenience of idlenes. *2. Thessa. 3.*  
*10. which bringeth much euill.*  
*Prouer. 12. 11.*

153 A good Chri-  
stian ought to  
be

Wise.

Simple.

Foolish.

wise, vnto that which  
is good.

simple, concerning e-  
uill.

foolish, in respect of this world.

*Rom. 16.*

*19.*

*1. Cor. 1. 20.*

154 Heretickes and erroneous per-  
sons are verie dangerous to be  
permitted amongst godlie chri-  
stians, considering

Their condition:

Because they thinke it not  
enough to erre and doo  
euill themselves, except  
they drawe others with  
them, as appeareth in *Esa.*  
*30. 10. Wisd. 14. 21.*

Their corruptiō:

Because by cōtinuance they  
will defile manie. *Hebr.*  
*12. 15. For a little leauen*  
*leaueth the whole lūpe.*  
*1. Cor. 5. 7.*

The season:

Because in these latter times  
many shall giue heede to  
Spirits of enour, and doc-  
trine of diuels. *1. Tim. 4. 1.*

**Wicked**



## The remedie of Reason.

Wicked men are verie fitlie compared in the Scriptures

to thornes; Because they be as prickles to procure hurt to the godlie.

to chaffe; Because as the winde doth scatter the chaffe, so shall they be soone cut off from the face of the earth.

to tares; Because as tares are to bee bound in bundels & burnt, so shall they be in hell fire.

to Foxes; Because they are subtile in vndermining, & doing of mischief: in so much as the Church requireth to haue the foxes take awaie.

to Dogges; Because they are currish in controlling, and barking against all goodnes. Hercof Paule willeth the Phillip. to beware of dogges. Phil. 3. 2.

to beastes; Because they are prophane in their liues, and degenerate fro their kinde worse than beastes. So Paule complaineth that hee fought with beastes at Ephesus after the manner of men.

The wicked and vngodlie are not to be

Supported purposelie: Because it is abomination before God to iustifie the wicked. *Prouer. 17. 15.*

Accompanied willingly: Because it is dangerous, for hee that toucheth pitch shall be defiled. *Eccle. 13. 1.*

Condemned utterly: Because the Lord wil haue mercie on whom he will, and when he please. *Rom 9. 15.*

## The remedie of Reason.

158 These sayings maie  
terrifie such as attempt  
any euill.

The face of the Lord is against him.  
2. Pet. 3. 12.  
Tribulation and anguish shall be vpon his soule. Rom. 2. 9.  
There shall be no ende of plagues to him. Prouer. 24. 20.

159 God tempteth no  
man to euill, but we  
are drawne to it

By the diuell, who watcheth to worke  
our ouerthrowe.  
By our owne concupiscence to consent to his suggestions.  
By vicious companie and ill perswasions of others when we be seduced.

160 The Diuell will vnder-  
mine vs in our musings,  
if we take not great heed,  
for in them Barn.

He talketh with vs  
wittilie.  
He eggeth vs cunninglie.  
Hee deceiueth vs  
craftelie.

whom if we  
resist by  
faith, the  
Lord will

Ouerlook vs fighting.  
Succour vs fainting.  
Crowne vs ouercomming.

161 The Diuells  
haue know-  
ledge after a  
sort; for

They belecue there is a God, and feare and  
tremble. Iam. 2. 19.  
They can pleade Scripture for their owne  
purpose. Matth. 4. 6.  
They acknowledge Christes comming to  
iudgement. Matth. 8. 29.

162 The Diuell hath  
three euill proper-  
ties, he is

Subtill  
Strong  
Cruell

as a Serpent:  
as a Lyon:  
as a Tiger:

For hee can transforme himselfe  
into many shapes (yea into an  
Angell of light) and vse manie  
shifts to deceiue withall.  
For hee is not so busie in seeking  
daylie for his pray, as he is for-  
cible to resist where he assaul-  
teth.  
For where hee hath any enterance  
at all, he will neuer rest vntill he  
bringeth to confusion.

The



## The remedie of Reason.

The Diuell vsed three pollicies to tempt Christ in the wilderness, perswading him

To distrust in God.

To the desire of riches and honor.

To a vain confidence of himselfe.

*Beza. Mat. 26.*

163

Wee haue 3. cruell foes that fight against the spirit in this life, the

Flesh.

World.

Diuell.

The fiercest foe in this fight is the Diuell: who wee may expell with these three weapons.

Faith.

Praier.

the word of God.

164

165

We ought not to followe the lustes of the flesh, but leade our liues holilie.

*Beza. 1. Pet. 2. 11.*

Because those lusts although they flatter vs, yet they cease not to fight against our saluation. *2. Cor. 10. 3.*

Because we are citizens in heauen, and therefore ought to leade our liues thereafter, although we be strangers here.

Because the glorie of God is greatlie set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him.

Whose God is their bellic.

There are many walk in this world, (saith Paul.)

*Phil 3. 19.*

Whose glorie is their shame.

The whole world lieth in wickednes  
*2. Ioh. 5. 19.*

Whose end is damnation.

The wretchednes of this world, made

Salomon say

Iob say

Paule say

The day of death is better than the day one is borne. *Eccle. 7. 3.*

My soule is cut off though I liue. *Iob. 10. 1.*

I desire to bee loosed from this life. *Phil. 1. 23.*

167

## The remedie of Reason.

168 What should we so accompt of this world, seeing

{ The fashion of it goes a- waie. *1. Cor. 7. 31.* } Use this world as though you used it not, saith *Paul.*

{ The wisdom of it is mere foolishnes. *Iob. 37.* }

{ The amitie of it is en- mitie with God. *1a. 4. 4.* } *1. Cor. 7.*

169 These 3 things may withdrawe a man from desiring long life in this world.

{ The wretchednes of his life. } because it is but a continual temptation and full of miserie.

{ The grievousnes of his sinnes. } because they will more increase by continuance.

{ The greatnes of his accompt. } because it wilbe the more fearefull at the yeelding vp.

170 The godlie desire to be out of this world:

{ Because it is variable and nothing but vanitie. }

{ Because of the innumerable euills they are subiect to. }

{ Because they long to be cloathed with the heauenlie habit. }

171 Life is verie sweete, and so sweete, that it hath provoked the godlie to prolong the fastie of it, by shifts.

{ *David* doubting of euill dealing, fained himselfe mad to saue his life. *1. Sam. 21. 13. 14.* }

{ *Paul* perceiving their crueltie that would kill him, had rather in the night bee let downe in a basket, than abide. *Acts 9. 25.* }

{ *Peter* fearing death, did forswear his master. *Iohn. 18. 27.* }

172 The faithfull and godlie in this world doo dailie

{ Fight, } { Aduersarie. }

{ Faint, } { by reason of their } { Infidelitie. } { Yet they shall not be cast away. *Psal. 37. 24.* }

{ Fall, } { Infirmitie. }

173 These 3. things are worthie to be considered.

{ He that liueth best doth dailie sinne. }

{ He is happie that hath grace to repent. }

{ He is blessed to whom God imputeth no sin. }

Although



## The remedie of Reason.

Although euery man  
is a sinner, yet euerie  
sinne is not of like con-  
sideration: for some  
sinne

}	of Ignorance,	as Paule did. 1.Tim.1. 174
	of Infirmite,	as David did. 2.Sam. 11. 13.
	of Malice,	as Nebuchad-nezzar did. 2.&c. Dan.3.1.

}	procastination,	In delaying the time of re- 175
	presumption,	pentance. Matth.24.50
	prouocation,	In sinning still vpon hope. Rom.6.1.
		In sinning obstinatlie a- gainst the holie Ghost.

}	A sweet poyson.	}	Original. 176
	A flattering death.		
	A destruction of the soule.		

}	By ambition,	}	because he thought to be as God know- ing good from euill Gen.3.6. 177
	By hypocrisie,		
	By impenitencie,		
			because hee hid the cause of his naked- nes, which was the breach of Gods commandements. Gen.3.10.
			because hee was so farre from acknow- ledging his transgression, that he bur- dened God with his fault, in that hee had giuen him a wife. Gen.3.12.

}	Excercable,	}	because it repented the 178 Lord that he had made man on the earth. Gen. 6.6.
	Detestable,		
	Intollerable,		
			because hee destroyeth dumme creatures for our cause. Zephani. 1. 281 vers.3.
			because hee would not spare his onelie sonne for our sinnes.

It appeareth by  
this that sinne is

It

# The remedie of Reason.

179 It is an exceeding comfort to a Sinner, to consider

That God is as well a father as a Lord.

That Christ is as well a Saviour as a Iudge.

That the Scriptur. include as well a Gospell as a Law.

180 Sinners should not dispaire of Gods mercie, if they did but perceiue his goodnes which appeareth vnto them

By his readines in calling,

before they crie (saith the Lord) I will answer, and whilst they are yet thinking what to speake I will heare, *Esa. 65. 24.*

By his worthines in sparing,

he maketh as though he sawe not the sins of men, because they should amend. *Wisd. 11. 20.*

By his vnwillingnes in striking,

he taketh no pleasure in the destruction, but in the cōuersion of sinners. *Ezek. 18. 23*

181 What greater comfort can sinners haue, sith Christ himselfe saith,

Aske and ye shall haue.

Seeke and ye shall finde.

Knock & it shalbe opened vnto you.

I stande at the dore & knock, &c. *Apor. 3. 20.*

182 He that wil obtaine mercie by true repentance,

Must acknowledge his sinnes sorowfullie with the prodigall sonne.

Must shewe a heartie contrition for the same, and loath them.

Must do good workes worthie amendment afterward. *Acts. 26. 20.*

He



## The remedie of Reason.

and for his sake the mercie of  
God.

He that is fullie per-  
swaded of the forgive-  
nes of his finnes, it be-  
houeth him to re-  
member these three  
things.

the subtiltie  
of Sathan.

the frailtie of  
himselfe.

God sheweth him-  
selfe to all  
his people.

Merciful to the elect,

Good to the reprobate,

Iust to both of them

That he be thankfull 183

vnto him, for his  
gratious goodnesse  
shewen vnto him,  
by remitting his of-  
fences, & receiuing  
him into his fauor.

That hee watch and  
praie continuallie,  
for the diuell goeth  
about like a roaring  
Lyon seeking who  
hee maie deuoure.

1. Per. 5. 8.

That seeing his own  
infirmities hee may  
the rather depende  
vpon God, & craue  
his mercie to in-  
crease his faith and  
strengthen his weak-  
nes, or els he shal not  
be able to withstand  
the opposite euills,  
he is subiect to.

In pardoning their 184  
finnes.

Albeit they cannot  
feele the sweete  
comfort of the  
same.

In giuing iudge-  
ment.

## The remedie of Reason.

Of the time.

185

The Lord wil not reiect the suite of a Sinner, neither accept of it, vnlesse in asking, hee hath a special regard of these three things.

Of the manner.

Of the end.

For the Lord will not bee found at all times, but requireth oportunitie. Here of faith the Prophet *Eesai*, seeke the Lord while hee may be found, & cal vpon him while he is nere. *Eesai. 55. 6.* The fine foolish virgins coming too late were excluded. *Matth. 25. 12.*

For the Lord will not onlie haue such as call vpo him depart from iniquitie, but wil also haue their praiers proceed fro the verie hart. Then shalt thou call (saith the same Prophet to the hypocrites) and the Lord shall answere, thou shalt crie and he shall say, here I am. *Eesai. 58. 9.*

For God requireth not on-ly importunitie of vs in asking; as appeareth by the woman of *Canaan. Matth. 15. 28.* but also respecteth the end of our requestes, in asking according to his will, otherwise wee maie aske and receiue not, because wee aske amisse to consume it on our lustes. *Iam. 4. 3.*

He



## The remedie of Reason.

<p>Hee that will re- claime a sinner must obserue three things in handling of him, which the Apostle S. Peter practised with the Jewes. <i>Act. 3, 13, 14, 15, 17, 19.</i></p>	<p>Demonstration of the matter.</p> <p>Reprehension of the offence.</p> <p>Exhortation to the sinner.</p>	<p>In shewing him (by the word of God) 186 it is a sinne, that it may so appeare vnto him: whereby he may the bet- ter acknowledge it before God.</p> <p>In reproouing him (by the iudgements of GOD pronounced against the same) that hee may both heare the punishment he hath worthelie de- serued, and also thereby be the more terrified from attempting euill. 881</p> <p>In perswading him (by the promises of Gods mercie) that he may not onelie bee driuen from dispaire, but also by that meanes bee drawne to amende- ment.</p>
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1. That GOD will punish the wicked 187  
that he intendeth to saue: that by this  
meanes they may seeke him by re-  
pentance, according to that same say-  
ing of the Psalmist. *When he slew them,  
they sought him, and returned and sought  
God earlie. Psal. 78. 34.*

2. That the mercie of GOD is verie  
great, who although he will not suf-  
fer sinne to passe unpunished, yet hee  
is readie to forgiue, though it be ve-  
rie grievous, as he hath promised by  
the Prophet *Esaia* to such as heartilie  
repent. *Esa. 55. 7, 8, 9.*

3. That those whom GOD hath thus  
called, are not to returne to their  
sinnes, as the dogge to his vomite,  
but as becommeth newe borne chil-  
dren, to liue in holines and righte-  
ousnes all the daies of their life. *Luke.  
1. 75.*

The same notable  
example of *Manasses*  
in his conuersion,  
doth minister singu-  
lar matter to euerie  
Sinner, wherein he  
may note three spe-  
ciall causes for his  
comfort.

## The remedie of Reason.

188

The manifold  
examples in the  
Scriptures of the  
falling and rising  
of the godlie,  
were done of  
God (amongst o-  
ther considera-  
tions) to this end,

For the glorie  
of himselfe:

For the good  
of them:

For the profite  
of others:

Because he will haue his  
power knowne to pre-  
uaile aboue his Crea-  
tures, that it is hee that  
can make them rise and  
fall at his good plea-  
sure.

Because he wil haue their  
owne imperfections &  
infirmities appeare vn-  
to them, what they are  
of them-selues, if hee  
doth faile them but a  
little, to the ende they  
should not presume of  
themselues, but altoge-  
ther depend vppon his  
prouidence and mer-  
cie.

Because such as bee al-  
most drowned in the  
deapth of their sinnes,  
should not fall into des-  
peration, cōsidering the  
verie elect haue offen-  
ded most horriblelie, but  
that they should bee in-  
couraged therby to call  
for grace: seeing his hād  
is not yet shortned, but  
that he can helpe others  
as hee did those. *Eesai.*  
59.1.

Euerie



## The remedie of Reason.

Euerie particuler example is not sufficient to prooue or establish a generall doctrine, for then wee might beleue 3. things lawfull, which are not to be allowed.

God sometimes suffereth his seruants, yea the most godlie, to be vexed with Sathan.

God trieth his children many waies in this world, sometimes

{ That women might minister the Sacraments, because *Zipporah* did circumcise her sonne. *Exod. 4. 25.*

{ That wee ought to praie for the dead, because *Iudas* did so. *2. Mac. 12. 44.*

{ That wee may desperatlie kill our selues, because *Razis* did so (who the author of the *Maccha.* much commendeth.) *2. Maccha. 14. 41.*

{ That they should not be puffed vp with any presumption of themselves.

{ That they may be made perfect by that continuall exercise. *1. Cor. 12. 9.*

{ That they ought the more earnestlie to be instant in praier.

{ By prosperitie, To see if they will repose more felicitie in their goodes, than in him that gaue them, as he did by *Abraham* in offering his sonne. *Gen. 22. 1. 2.*

{ By pouertie, To see if they wil not as patientlie depart from their goods, as he was willing to bestow them: as he did by *Iob*, by taking away all he had. *Iob. 1.*

{ By persecution To see if they will rather denie him, than die in his defence: as hee did by manie Prophets, Apostles, and godlie Martirs.

## The remedie of Reason.

192 That they may not be too proud with  
 God keepeth his prosperitie.  
 children common. That by this meanes they may the bet-  
 ter see their owne miserie.  
 lie in this world. That thereby they may the rather de-  
 pend on his mercie.

193 The godlie think  
 that day ill spent,  
 wherein they  
 { Do nothing } { To the glorie of God.  
 { Say nothing } { To the comfort of themselves.  
 { Think nothing } { To the edifying of others.

194 a Confirmation of Gods loue: Because he will not suffer  
 them to bee condemned  
 with the world, and ther-  
 fore hee chastiseth those  
 he loueth. *Hebr. 12. 6. Iob.*  
*5. 17.*

194 Tribulations & af- a Probatio of their  
 flictions faith & patience:  
 are to the  
 godlie and  
 faithfull  
 Because he will see if they  
 will stand as strict to him  
 now, as they promised in  
 prosperitie; not that God  
 is ignorant of the Issue,  
 but because hee would  
 haue it appeare to others,  
 that he doth crown such  
 with his glorie as conti-  
 nue constant. *Mat. 24. 13.*

a Purgatio of their  
 liues:  
 Because hee vseth these  
 crossesto make them re-  
 member their miserable e-  
 state, that by these meanes  
 they may bee made per-  
 fect against the daie of re-  
 stauration.

The



## The remedie of Reason.

195

The godlie do  
reioyce in tribu-  
lations, know-  
ing that, *Rom.*  
8.3.

Tribulation bringeth forth

patience:

Patience, experience:

Experience, hope:

and hope maketh  
not ashamed.

Because the godlie communicate with  
Christ in their afflictions, and therefore  
shall in time also be partakers of his glo-  
rie.

The afflictions of the godlie dis-  
fer from the wic-  
ked: *Beza. 1. Pet. 4.* Because in suffering these crosses, their  
adoption is sealed in them by the spirit  
of GOD, although the infidels thinke  
farre otherwise, who in afflicting the  
godlie blaspheme God.

Because they are not afflicted for their e-  
uill doings, but for righteousness sake,  
which ministreth vnspeakable ioye to  
them.

The faithfull in  
their afflictions  
haue this confi-  
dence in God. That hee will lay no more vppon them  
than he will make them able to beare. *1. Cor. 10. 13.*

That hee will deliuer them out of their  
troubles in a good time.

That hee will giue them a Crowne of  
life in the end. *Apoc. 2. 10.*

Such as suffer af-  
fliction may take  
comfort by the  
consideration of  
these sayings. Wee must by manie afflictions enter  
the kingdome of heauen. *Acts. 14. 22.*

All that liue godlie in Christ shall suffer  
persecution. *2. Tim. 3.*

All the afflictions in this life are not  
counted worthie the glorie of the life  
to come. *Rom. 8. 18.*

Afflictions

## The remedie of Reason

199

Afflictions are  
very necessarie  
for the godlie.

*Bez. 1. 1. 3. 4.*

Because their faith is tried through afflictions, which ought to be most pure, for so it is behouable for them. *Psal. 34. 19.*  
Because patience a farre passing & more excellent vertue, is by this meanes ingendred in them.  
Because the Crosse is as it were the instrument wherewith God doth polish and fine them: therefore the worke and effect of afflictions, is the perfecting of them in Christ.

That by it their faith may bee confirmed.

200

Patience is  
very expedient  
for Christians:

*Phil. 4. 3.*  
That thereby they may be made perfect and entire. *1. 4.*

That after they haue done the will of God,  
they might receiue the promise. *Heb. 10. 36.*

201

There be three wor-  
thie examples of pa-  
tience set forth vnto vs.

The example

of Christ himselfe, the onelie pat-  
terne of patience.  
of Iob, whose patience yee haue  
heard of. *1. 5. 10.*  
of the Prophets, whose patient ex-  
amples appeare vnto vs.

That their talke be godlie.

202

These 3. points  
are required of  
the faithfull.

That Gods law be in their hart.

*Psal. 37.*

*30. 31. &c.*

That their life be vpright.

of themselues:

Because it maketh them to forget  
God. Hereof, saith *David*, I said in  
my prosperitie I should not bee  
moued. *Psal. 30. 6.*

of the wicked:

Because it maketh the dispute with  
God, thinking he doth not right-  
lie consider of them: as the same  
Prophet did. *Psal. 73. 13.*

Prosperitie

203

There be  
three things  
very dange-  
rous for the  
godlie.

Extremite of affliction:

Because it maketh them dispaire of  
God, thinking hee would destroye  
them vterlie. In so much as the  
same Psalmist burst forth with  
these sayings. Stay thine anger fro  
me, that I may recouer my strenght  
before I goe hence, and bee not.  
*Psal. 39. 13.*

*Cornelius*



## The remedie of Reason

<p><i>Cornelius</i> was called a deuout man in 3 respects. <i>Act. 10.2</i></p>	<p>He feared God, with all his household. He gaue much almes to the people He praied to God continually.</p>	<p>And <i>Iob</i> a iust man likewise in 3 respects. He feared God. He eschewed euil Hee did good workes. <i>Iob. 31.16.</i></p>
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204

*Iob. 1.*

He that will be acceptable to God, must be

<p>Just in word. Vpright in deed. Vndefiled in thought.</p>	}	<p><i>Barnard.</i></p>
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205

Because therby God sheweth himselfe Iudge of the world, and by this meanes continueth his honor and glorie. *Psal. 94.2.*

The iust do reioyce at the punishment of the wicked:

Because hereby he sheweth he hath care ouer his children, in that hee punisheth their enemies. *Psal. 41.11.*

206

Because by their example others may feare, and be reformed, in some measure. *Dent. 17.13. 2. Thes. 3.14.*

We ought to loue and do good, to our enemies:

Because Christ himselfe did so; whose example we ought to imitate. *Luk. 3.24.*

207

Because it is not praise worthie, to loue where we are beloued; for so doo the hypocrites and publicans. *Matth. 5.46.*

Because it is our ducie not onelie to suffer iniurie, but also to do good. *Rom. 12.17.20.*

Their praiers are vnprofitable, if they aske mercie and forgiue not. *Mark. 11.25.*

208

Such as continue in malice and hatred, should consider

The Lords Supper is prophaned, if they receiue it vnworthelie. *1 Cor. 11.27.*

They themselves are but manslaughterers, if they liue not in charitie. *1. Iohn 3.13,15.*

These three things saith the sonne of *Syracke* my soule loueth.

<p>Vnitie of brethren. Loue of neighbours. Agreement of man and wife.</p>	}	<p><i>Eccle 25.1.</i></p>
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209

## The remedie of Reason.

210 Euerie one  
ought to  
knowe how  
farre, and in  
what manner  
he ought to  
loue

A mutual friend, in God:

because in louing other wise he  
shall offend GOD: for hee  
that loueth father or mother  
(much, lesse a cōmon friend)  
more than me (saith our Sa-  
uiour Christ) is not worthie  
of me. *Matth 10.37.*

A malicious foe, for the loue  
of God:

because hee cannot loue God  
whom he hath not seene, if  
hee loueth not his brother  
that he hath seene. *2. Iohn. 4.*

A manifest sin-  
ner, for humani-  
tie sake.

because wee ought to haue a  
consideration of his soule,  
though wee haue a detesta-  
tion of his sinnes: according  
to the counsell of the Apo-  
stle, who willet vs to count  
such a one, not as an enemie,  
but admonish him as a bro-  
ther. *2. Theff. 3.15.*

To enuie their e-  
state:

because enuie turneth to a  
mans owne euill in the  
ende, according as it is  
written, no enuious per-  
sons or such like shall en-  
ter heauen. *Gala. 5.21.*

211 There be  
three things  
prohibited,  
which  
ought not  
to be vsed of  
anic, to their  
verie ene-  
mies.

To reioyce at  
their fall:

because it is dangerous, lest  
the Lord see it (as *Salomon*  
saith) & it displease him,  
and hee turne his wrath  
from him, to be auenged  
on thee. *Prouer. 24.18.*

To render euill  
for euill:

because it is the part of a  
good Christian, not to vse  
the meanes to further a  
mischiefe, but to ouer-  
come euil with good. *Ro.*  
*12.20.*

David



## The remedie of Reason.

David being both a Prince and a Prophet, sheweth wherein a Kings charge standeth.

To provide faithfullie for his people.  
To guide them by counsell.  
To defend them by power.

212

Such as are called to be Rulers and Magistrates ought to be

Men of courage, fearing God.

Men dealing truelie, hating couctousnes.

Men of wisdom, and vnderstanding

Exod. 18. 21.

213

Such as intend euill attempts, or vse any rebellious meanes or mischief against Gods annointed, Kings and Princes, should remember the end of these 3. examples.

David hauing but priuily cut off the lappe of King Sauls garment, was touched vehementlie in heart for it 1. Sam. 24. 5, 6.

Absalom hauing betraied King David his father, came to an vntimely death, for he was hanged by the haire of his head vpon an Oke. 2. Sam. 18. 14.

Achitophel being a Coadiutor, in preferring the lewd practises of Absalom against his father; when hee perceiued his counsell pretrailed not, he went desperatlie and hong himselfe. 2. Sam. 17. 23.

214

He that will vse reuerent obedience to his Prince, must be verie carefull to consider, how dangerous it is to offend

in thinking euill;

in vttering euill;

in committing euill;

for the soule of the heauē shall carrie the voyce, and that which hath wings shall declare the matter. Eccle. 10. 20.

for it is written, Thou shalt not speake euill of the Ruler of thy people. Exod. 22. 28.

for if the Lord doth detest the euill intent, and forbid filthie speeches, how much more doth he abhorre the act of euill, and will punish the malefactors.

215

# The remedie of Reason.

216 There be 3. points commendable and necessarie for him that is in authoritie.

{ To haue the fauour of the people.  
To procure their wealth.  
To bee gentle and louing toward them.

Ester. 10. 3. Sec

217 Good and godlie Magistrates ought to be obeyed in respect of

{ Conscience: Because they are ordained of GOD: whose will is, they should be obeyed. Rom. 13. 5.  
Feare: Because they are his ministers, to take vengeance on all that do euill. Rom. 13. 4.  
Necessitie: Because where no rule is, all things goe to ruine Indg. 16. 6.

218 Herein consists the whole duetie of Magistrates.

{ To defend and preserue the godlie.  
To bridle and punish the wicked.  
To iudge righteouslie betweene both. 1. Pet. 2. 14.  
Dent. 16. 18.

219 Magistrates ought continually to remember,

{ That the higher they are placed, the sorer is their triall. wisd. 6. 8.  
That their negligence in suffering euill is their iniquitie.  
That the ill example of themselves is a double sinne.

220 There be three things not tollerable in anie Magistrate.

{ Partialitie in respecting persons: for that is abomination in the sight of GOD. Lev. 19. 15. Dent. 1. 17.  
Crueltie in ministring iustice: for such measure as they mete, shal be met to the againe. Matth. 4. 24.  
Briberie in detayning right: for fire shall consume the houses of bribes Job. 15.

221 Hee that will bee master ouer a godlie household, must knowe his owne duetie to his familie, as

{ Wife.  
Children.  
Seruants } and how to vse them being well disposed.  
euill inclined.

The



## The remedie of Reason. T

To knowe the state of his flocke. *Pro. 222*

27.23.

To instruct them in the feare of God.

*Psal. 78. 5.*

To prouide carefullie for his familie.

*1. Tim. 5. 8.*

The ducie of the  
householder, is

The husband ought  
to haue a speciall ho-  
nest care and loue to  
his wife in 3. respects:

Because she cometh of his owne

flesh: and therefore, who will bee

bitter to his owne bodie.

Because they are the weaker vessels,

and therefore who will not beare

with their infirmities.

Because she was made as a comfor-

ter to man: & therefore he is worse

than a beast that will be cruel to her.

The prioritie of mans  
creation.

because *Adam* was first formed, *224*  
then *Eue* afterwarde for his  
sake. *1. Tim. 2. 13.*

There be three cau-  
ses should moue and  
make the wife obey,  
honor, and submit her  
selfe to her husband.

The superioritie of his  
placing.

because man was made to beare  
rule: whereunto *Paul* verie  
well alludeth and saith: that  
as *Christ* is the head of the  
Church, so is the man of the  
woman. *Ephes. 5. 23.*

The iniquitie, of the  
womans procuring.

because the man was deceived  
by the woman, whereupon God  
enioyned her, (amongst other)  
this punishment of subiection.  
*1. Tim. 2. 14. Gen. 3. 16.*

That they bring them vp carefullie in the in- *225*  
formation of God, least they growe graceles.

*Ephes. 6. 4.*

That they bridle them discretly, while they are  
yong, least they grieve them when they are  
old. *Prover. 22. 6.*

That they prouoke them not too rigorously at a-  
nie time, least they discourage them. *Col. 3. 21.*

Parents must  
euer haue a  
great regard of  
their children, in  
obseruing three  
things.

# The remedie of Reason.

226 Such children as } They shall liue long vpon the  
are obedient to } earth. *Ephe. 6.*  
their parents, shall } They shall prosper in all their } *1, 2, 3.*  
haue this benefite: } proceedings. }  
They shall haue ioye of their owne }  
children. *Eccle. 3. 6.*

227 Children ought to } by the law of God.  
obey their parents, } by the course of Nature. } *So it bee in the*  
} *Lord. Mar. 10. 37.*  
} by the rule of Reason.

228 That they haue a master aboue that seeth all.  
That they shal receiue for the wrong they offer, of  
him who respecteth no persons.

229 Herein con- } That they bee as careful to redresse their owne  
sists the duetie } faults, as readie to reprove their seruants escapes.  
of Seruants, } To obey their masters in the Lord, without  
} murmuring.

229 Herein con- } To doo their duetie in singlenes of heart,  
sists the duetie } without eye seruice. *Ephe. 6. 6.*  
of Seruants, } To suffer patientlie rebukes and chastise-  
} ments, without resisting.

230 Impietie: } The yong man. *Mar. 10. 22*  
} As appears  
} by the pa-  
} The rich man. *Luke. 12.*  
} Dines and Lazarus. *Luk. 16*  
} Miserie.

231 Wicked wealthie } *Amos. 6. vers. 1.*  
worldlings should } A rich man shall hardlie  
dowell to consider } *Esai. 65. vers. 13.*  
continuallie of these } enter the kingdome of  
places. } heauen. *Matth. 20.*

231 Wicked wealthie } *1. Tim. 6. vers. 17.*  
worldlings should }  
dowell to consider }  
continuallie of these }  
places. }

Such  
their go  
furie, br  
tortioh,  
like vnla  
means,  
followed

Althou  
do make  
their goo  
man doth

Rich  
in this

It is a va  
to hunt so  
worldlie g  
great delig

Conetou  
temptible i  
speciallie in  
God hath t  
tie vnto:

Riches sho  
not make  
ma high m  
ded, if he d  
think vpo g

Such



## The remedie of Reason.

Such as gather their goods by v-  
surie, bribery, ex-  
tortion, or such  
like vnlawfull  
meanes, what  
followeth.

If They gather them for such (as *Salomon* saith) as 232  
will be good to the poore. *Prover. 12. 8.*  
The rust of their gold & siluer (as *James* saith)  
shall be a witnes against them, and eat their  
flesh as it were fire. *Jam. 5. 3.*  
They lie in graue like sheepe (as *David* saith)  
& death gnaweth vpon them. *Psal. 49. 14.*

Although worldlings  
do make their God of  
their goods, yet the iust  
man doth but esteeme

Gold and siluer to be coloured earth; yea 233  
but dung. *Phil. 3. 8.*  
Worldlie wealth and voluptuous fee-  
ding, to be filth and famine.  
Dignitie & delight, to be smoake which  
the ayre consumeth sodainlie.

If wee can vse and bestowe them to that 234  
end they are giuen vs.

Riches are good in this respect.

If we can as willinglie leaue them, as re-  
ceiue them.

If we set not our hearts on them, as they  
increase. *Psal. 62. 10.*

It is a vaine thing for a man  
to hunt so greedilie after  
worldlie goods, or take such  
great delight in gathering:

Because hee shall beare nothing with him when 235  
he dieth. *Psal. 49. 17.*  
Because hee cannot prolong his life with riches,  
though he hath abundance. *Luke. 12. 15.*  
Because they will not auaille him in the daie of  
wrath. *Prover. 11. 4.*

Concupiscence is con-  
temptible in any, e-  
speciallie in such, who  
God hath sent plen-  
tie vnto:

Because it is a plague to a rich man to want 236  
a liberrall heart. *Eccle. 6. 2, & c.*  
Because it is the root of all euil. *1. Tim. 6. 10.*  
Because it will bee their owne destruction  
in the end. *Ephe. 5. 5.*

Riches should  
not make a  
ma high min-  
ded, if he did  
think vpon god.

Because he is but his steward over the for a time. 237  
Because hee can impouerish him as hee did *Iob.*  
*1. 12.*  
Because hee can punish him, as hee did *Herod.*  
*Acts 12. 23.*

# The remedie of Reason.

238

God hath chosen in this world } Foolish things to confound the wise.  
 } Weake things to confound the mightie. *1. Cor. 1. 27.*  
 } Vile things, & things which are not, to bring to nought things that are.  
 } For hee that despiseth them, despiseth him that made them. *Pro. 17. 5.*

239

Although begging be a miserable life, yet we must not despise the poore: For God hath made them as his instruments for the triall of our hearts and charitie. *Deut. 24. 11.*  
 For God hath chosen the poore in this world, that they should bee rich in faith & heires of his kingdom. *1a. 2. 5.*

240

Aduersitie and pouertie is oftentimes sent of God. For triall of our faith, by *Iob*, whose satietie of substance was taken away. *Iob. 1.*  
 For amendment of our liues, by the prodigal sonne, who by these crosses was reclaimed.  
 For neglect of our vocation, by *Salomons* saying: Loue not sleepe, lest thou come vnto pouertie. *Pro. 20. 13.*

241

We ought to giue to the poore: For the glorie & honor of God, by *Commandement sake*.  
 For good example to others, by *Giue Necessitie sake*.  
 For a signe of the sinceritie of our profession, by *Nature sake*. *Leu. 2. 18.*

242

It may appeare vnto vs by way of comparison we ought to giue to the poore, for If a good man will haue pitie on his beast, how much more ought wee to respect a Christian. *Prouer. 12. 10.*  
 If wee ought to lay downe our liues for our brethre, how much more ought we to relieue the with our goods. *1. Ioh. 3. 16.*  
 If a factor ought to dispose his goodes where his temporall master pleaseth, how much more ought we to distribute the where our eternal master appointeth.

He



# The remedie of Reason.

He that giueth  
to the poore,  
must bestowe  
his beneuo-  
lence

**Secretlie,** without ostentation. *Mat. 6.2.* 243

**Liberallic,** according to his abilitie. *Ro. 12.8*

**Cheerfully,** without grudging. *Eccle. 35.10.*

This assurance hath  
he that giueth to the  
poore,

He lendeth to the Lord. *Prouer. 19.17.* 244

He shall not lacke. *Prouer. 28.27.*

He shal not want his reward. *Matth. 25.40.*

The poore  
ought rather  
to be bidden  
to feast than  
the rich.

because such haue most need. 245

because they can make no recōpence. *Mat. 25.*

because it is most acceptable to God.

Feasting is  
not amisse, so  
it be used

In remembrance of Gods benefites. 246

For the maintenance of mutual friendship. *Nehc. 8*

Towards the reliefe of the poore.

We would bee more  
mindful of the poore, if  
we did but remember  
how dangerous it is

To hide our eyes from  
them. 247

To stoppe our eares at  
their crie. Such  
To shew no mercie at  
all. shall  
haue many curses. *Pro. 28.27.*

crie and not bee heard. *Prouer. 21.13.*

haue mercales condem-  
nation. *Iam. 3.13.*

Pure religion  
consists in this:

To visite the fatherles and widowes  
in aduersitie. 248

To followe the example of Christ. *Barnard.*

To keepe thy selfe vnspotted of the  
world.

Such as will bee perfect Christians  
in religion, ought not to be

Hot,  
Cold,  
Luke-warme. 249

but zealous profes-  
sors. *Reuel. 3.19.*

It is is very  
dangerous  
to deale  
craftelie in  
this world,

because it greatlie offendeth God, who is the au-  
thor of truth. 250

because it defraudeth a mans neighbour with a  
shewe of honest meaning.

because it destroyeth the deceiver in the end. *Pro. 19*

# The remedie of Reason.

251

Hypocrites may well  
juggle with the world,  
but they cannot deceiue  
these three.

Death.

the Diuell.

For he seeth their secrets, and will one day  
reueale all.

For he commeth of a sodaine, and will de-  
stroy them with all.

For hee waites for their soules to reward  
them for all.

A Sheepe in skinn.

He talketh smoothlie.

252

An hypocrite is  
resembled to these  
3. things. *Barn.*

A Foxe in subtiltie.

He intendeth craftelie.

A Wolfe in crueltie.

He attempteth villanie.

253

Truth is a most excellent  
treasure, and worthie to be

Honoured.

Imbraced:

Aduanced:

Author of it.

because it ouercommeth all things.

because it defendeth all things.

because it endureth for euer.

It is a seed of the diuels sowing.

254

Such as delight in lying,  
should but remember the

Euill of it.

End of it.

It is abomination before the Lord.

It procureth sorow to his owne soule  
at last.

255

This discom-  
moditie com-  
meth of lying.

When one doth accustome it, he shall sel-  
dome leaue it.

When he saith troth, he shall hardlie bee  
beleued.

When he is knowne to be such a one, the  
better sort will abhorre him.

256

He is happie  
that in his com-  
munication  
hath an eye in  
feare

to Gods maie-  
stie:

to his brothers

frailtie:

to his own sa-  
fetie:

because it is fearfull to fall into  
his hands. *Hebr. 10. 13.*

because it is the easiest thing of  
a thousand to offend him.

because he must giue accompt  
of euery idle word.

257

Our communi-  
cation ought to be  
yea and nay, yet  
we may lawfullie  
swear

For the glorie and worship of God. *Esa. 19.*

For cōfirmation of truth & equitie. *Heb. 6. 16.*

For discharge of our conscience, being law-  
fullie called.

258

The Magistrate maie  
lawfullie require an oth:  
so it be done for the  
maintenance of

Iustice:

Iudgement:

Truth:

but wee  
ought  
not to  
swear

vainlie,

lightly,

rashlie,

when there is no  
cause at all.

upon euery small  
occasion.

without good cō-  
sideration.

Who



# The remedie of Reason.

Who shall inherite  
He that hath cleane hands and a pure heart.  
He that hath not lift vp his mind to vanitie.  
He that hath not sworne to deceiue his neigh-  
bour. *psal. 24.* 259

At first it tickleth the flesh with tou-  
ching. 260

The mischiefes that  
insue of Lecherie are  
manie, if we conferre  
the beginning with  
the end. *Barn.*  
Afterward it poysoneth the minde  
with filthie delights.  
And last of al by cosenting to sinne,  
and willingnes to worke wicked-  
nes withall, both bodie and soule  
are overcome. 261

Because it hurteth both bodie and soule.  
The sinne of  
Lecherie is the  
pleasantest to  
the diuell.  
Because he was neuer touched with it, being a  
spirit and no bodie.  
Because it bringeth on a heape of other sinnes  
withall. 262

The lecherous man in his life  
is three waies tormented.  
with the heate of the harlot.  
with the paine of his hurt.  
with the worme of his owne con-  
science. 263

A poore man that is proud.  
A rich man that is a liar.  
The sonne of *Syracke*  
saith there are 3. things  
which his soule hateth. *Eccle. 25.* 264

An old adulterer that doteth.  
Because it defileth the bodie with a peculiar kinde of  
filthines.  
Because a fornicator is sacriligious, for that our bodies  
are consecrated to God.  
Because wee ought both in bodie and soule to serue  
him, who hath created vs. 265

There be three speciall  
reasons, that fornication  
should be eschewed.  
*Beza. 1. Cor. 6. 18.*  
This brieflie is  
to be obserued  
in a whore.  
*Brouer. 5.*  
She brings a man to a mor-  
tell of bread.  
She hunts for the precious  
life of him.  
She leades him the hic waie  
to hell.  
She is  
com-  
pared  
to a dogge  
to a sowe.  
to dung. *Eccle. 26.* 266

## The remedie of Reason.

- 266 A whore is to be abandoned, if it were but for these causes: } Because God hath forbidden anie such to be suffered. *Deut.* 23.17.  
 } Because she increaseth the transgressors among men. *Pro.* 23.28.  
 } Because she enuileth honest and vertuous women. *2 Esd.* 16.42.
- 267 There bee three things maie terrifie a theefe in his lewd attempts, } The precept God hath set downe.  
 } The positive lawe of this land.  
 } The importable iudgement to come. } That is, } Thou shalt not steale. *Exod.* 20.  
 } Death of bodie.  
 } Destruction both of bodie and soule.
- 268 A theefe by following one (that is the diuell) he offendeth three. } Hee displeaseth God,  
 } He hurteth his neighbor. } by breaking his commandement.  
 } He hateth his own soule. } by taking away his right.  
 } When one is rooted in it, it will hardlie be remoued. } by following sin. *Pro.* 29.
- 269 This inconuenience commeth of idlenes: } When he hath the end of his lust it wil be most lothsome.  
 } When he is so idle, the diuell is most occupied.
- 270 There bee three things that grieve the wiseman. } A man of warre that suffereth pouertie.  
 } Men of vnderstanding that are not set by the hearing of the heart.  
 } When one departeth from righteousness to sinne. } *Eccle.* 26. 29.
- 271 God punisheth his people for their sinnes with three kind of plagues, which commonlie goe together, } Warre,  
 } Famine,  
 } Pestilence, } and where he blesseth, there followeth 3. benefites,  
 } Peace.  
 } Plentie.  
 } Salubritie.
- 272 Christian Souldiers fight but faintlie, if they want these weapons, } The shield of faith,  
 } The helmet of hope,  
 } The sword of the spirit. } *Eph.* 6.
- 273 Euerie Christian Souldier hath three enemies to encounter with. } The lewd affections of themselves. *Iam.* 4.1.  
 } The euill prouocations of the pleope.  
 } The daily suggestions of Sathan. } *Eph.* 6.12.

There



## The remedie of Reason.

There were three persons spared in the old lawe from going on warfare.

{ He that was betrothed to a maide. 274

*Deut. 20. 7.*

{ He that was but new married. *Deut.*

*24. 5.*

{ He that was faint hearted. *Deut.*

*20. 8.*

God sendeth raine, cold, heate, tempest, and such like oftentimes,

{ To punish man.

{ To profite the earth.

{ To declare his fauour

towards man.

*Iob. 37. 13. &c.*

{ without scruple or doub-

ting.

{ without offence of our bro-

ther.

{ without breach of godlie or-

ders.

For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanks-giuing.

*1. Tim. 4. 4.*

One may lawfullie eate flesh at all times, so it be done

Because we confesse & acknowledge that God is the maker & giuer of those creatures which we vse.

Our meates are sanctified to vs by the word of God and praier.

*Bez. 4. 1. Tim.*

*4. 5.*

Because wee are of the number of those, who through Christes benefite, haue recouered that right ouer all creatures, which *Adam* lost by his fall.

Because by our praiers, wee craue of the Lord that we may vse those meates with a good conscience which we receiue at his hands.

Such as by their doctrine will make difference of meates, the same may be called diuellish or deceitfull in three respects.

*Bez. 4.*

Because the teachers of them make lawes of things which are not their owne : for GOD created the meates.

Because they ouerthrowe with their decrees the end wherefore they were made of GOD, to wit, that we should vse them.

Because by this meanes they robbe GOD of his glorie, who will bee honored in the vse of them.

*The remedie of Reason.* A

280

**Our behaviour ought to be used**

(To our better, reverentlie.)

**four elder, father.**

**To our equal, Joninglie.**

**We ought to call**

our younger brother.

To our vnderling, lowlie,

Every man, our neighbor.

281

Marriage was instituted for three ends.

For a remedie against incontinencie. 1603 257

**For the propagation of children.**

For the consolation of man  
and woman.

It is { commended by the  
Prophets.

followed of the A-  
politics.

Men are made chaff  
three manner of waies.

March. 19. 12.

## by Nature,

Such as are fo borne of their  
mothers bellie.

by Arte.

Such as bee made chaft by  
men.

by Grace,

Such as have made the clues  
chast for heaven.

282

We haue great  
cause to reioyce at  
these daies more  
than our prede-  
cessors had:

Because Christ hath made easie vnto vs,  
that importable yoke they ywere sub-  
iect too. *Marth. II: 31.*

Because he hath brought vs the glad tidings of saluation, which they longed to see. *Rom. 16. 17.*

Because many Prophets and righteous  
men haue desired to see these daies.  
*Matth. 13. 17.*

283

Although  
honest  
mirth be  
tolerable,  
yet foolish  
or excessive  
mirth is

**Vaine:**

because such mirth shall be mingled  
with mourning, and the end of  
such ioy is lamentation.

## Wicked:

because thereby wee cleane forget  
the means that should make vs re-  
member our miserie. *Eccle. 7. 4.*

**Dangerous:**

because our Saviour Christ saith,  
we bee to them that now laugh,  
for they shall waile and weepe.

# There



## The remedie of Reason.

Such as are naturallie borne without wit, & those 284  
those (as *Salomon* saith) are a grieke to the father, &  
a heauines to her that bare them. *Pro. 17. 21, 25.*

There be three kind of fooles. Such as become fooles, and are so contented to be  
counted in this world, that they may bee wise in  
the world to come. *1. Cor. 3. 18.*

Such as are giuen ouer to their owne lusts, and fol- 285  
low a kind of filthines; these are they whom *Da-  
uid* calleth fooles, who lewdlie saie in their hearts  
(as they falslie thinke) there is no God. *Psal. 53. 1.*

By discreet silence: For (as *Salomon* saith) a foole by holding  
his peace is counted wise. *Prover. 27. 28.* 286  
not that any should bee restrained of  
speech: but that they should obserue  
opportunitie in speaking. Hereof saith  
the Philosopher, *Qui nescit tacere, nescit loqui.*

A wise man is noted and discerned three  
maner of waies. By modest speech: For it is proper to fooles to bee full of fri-  
uolous talke: but hee that hath know-  
ledge (saith the Wise man) spareth his  
words. *Prover. 17. 27.*

By sober life: For he that is heauenlic wise indeed, will  
(as *S. James* saith) shew by conuersation  
his workes in meeknes of wisdom. *1. Jam. 3. 13.*

Because thereby he is put in minde of his owne frailtie. 287  
*Eccle. 7. 4.*  
Sicknes is verie neces- Because thereby he shall bee better incited to call vppon  
sarie for man: God. *2. King. 20. 2.*  
Because it is a testimonie vnto him of the loue of God.  
*Hebr. 12. 6.*

He that is loath to frame himselfe to dye, especiallie in sicknes, doth shewe himselfe

- Vnnaturall: because he so little desires to be at home with  
his heauenlic father, considering hee is here but as a stranger and a pilgrime. *Hebr. 11. 13.* 288
- Vnwise: because hee taketh felicitie in the vanitie of  
this world, considering the fashion of it goes away. *1. Cor. 7. 13.*
- Wretched: because hee had rather still liue to augment  
his miserie, than frame himselfe by a  
godlie ende, to imbrace eternall blessed-  
nes.

In

# The remedie of Reason.

289 In our sicknes we ought to remember  
 { To seeke to God to purge our sinnes, which are the chiefe cause of all our diseases.  
 { To vse the helpe of the Phisitian, as a meane by whom God worketh.  
 { To dispose our temporall goodes, where they may make most to his glorie that gaue them.

290 For a man to make his Will, in sicknes or health, it is  
 { Lawfull; because the Lord willed *Hezekiah* to put his house in order before he died. *2. King. 20. 1.*  
 { Godlie; because his minde being quiet in worldlie matters, he shall the better applie it to heauenlie motiōs.  
 { Necessary; because a good stay being made, it shall cut off occasion of cōtention that may happen afterward.

291 The mindes of men are verie mutable, and their opinions (especiallie such as be peruerse) are verie scrupulous to please: for  
 { He that did well, offended some, and yet was an Apostle. *Paul. 2. Cor. 11. 24.*  
 { He that did worse, pleased many, and yet was but a Beast. *Herod. Acts. 12. 22.*  
 { He that did best of all, could not please al, and yet was a God. *Christ. Ioh. 10. 20.*

292 England hath 3. especiall causes to be continually thankful to God for,  
 { The free passage of the Gospell;  
 { The blessed time of Peace;  
 { The godly Gouernour thereof.  
 { Passage;  
 { Peace;  
 { Prince,  
 { the Lord for his mercie sake still  
 { prosper.  
 { preserue.  
 { protect.  
 { Amen

FINIS.



MISCELLANEA.

Meditations.

Memoratiues.

By

Elizabeth Grymeston.

Non est rectum, quod a Deo non  
est directum.



John  
Morris.

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